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LIGUORIAN



More about the Sunday Collection



Program for Relaxing



What Kind of People Commit Suicide?





THE Liguorian

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THE LIGUORIAN IS INDEXED
IN THE CATHOLIC PERIODICAL INDEX

THE LIGUORIAN

LIGUORI, MO.

PROGRAM

FOR RELAXING

In days gone by life was relatively simple;
people knew how to live quietly—in a relaxed way.
Is it possible to live that kind of life
in our modern time?

GREGORY LAHAY, C.S.S.R.

ARE YOU a victim of worry, tension, frustration, nameless miseries?

It would not be too surprising if you are. That is one of the major complaints of the modern world; and each one of us is a part of that modern world and has inherited some of its problems. It would be a commonplace statement to say that nervous tension is higher today than ever before. Educators, who have spent 25 years or more in their profession, unhesitatingly declare that the trend is very noticeable; and, of course, the medical profession would be the best witness. The rise in the number of mental problems is phenomenal. Half the hospital beds in the country are occupied by mental cases, not to

speak of the millions of others who are to a greater or less degree in need of some kind of help in their milder cases of neurosis.

We would like to suggest here that if we had in our lives a vivid faith in the providence of God and a willingness to accept His plan for our lives, much of that stress and unhappiness could be eliminated.

If!

But let it not be said that we are oversimplifying the issue. We do not want to take refuge in piety and close our eyes to the fact that some of the causes of these things have a physical and mental basis besides a spiritual one. Psychiatry has a place in modern life, and that place will become

increasingly more important as this science continues to be developed.

But oddly enough, even when we speak of psychology and psychiatry, we discover that the Church and the great spiritual masters of the past were not so far behind the times as we think. Some of them had an insight into the human mind as clear as the psychiatrists have today. It would not be too surprising to hear that a modern psychologist had taken a book written by a great mystic and director of souls in the middle ages — a book of spiritual direction for others — and by simply translating the terms and ideas of that book into modern psychiatric terms, had demonstrated that the great director of souls had presented practically the same message the moderns offer today.

The Church, both by the light of reason and revealed truths, has learned much about the workings of the human mind and heart. And even aside from the purely supernatural element involved, the practice of the confession of sins to a competent director has a very great deal to offer the human heart in that important field the psychiatrists make so much of — the "guilt complex" — the tensions and anxieties that flow from wrongdoing.

But after making all due allowance for cases in which medical and psychiatric care is clearly indicated, we would still like to repeat that a childlike submission to the will of God can bring much peace of heart.

No Unwarranted Intrusion of Religion

AND this is no intrusion of religion into a field that does not concern it. Man and all his problems are of the greatest concern to the Catholic Church. It is true that she is often accused of closing her eyes to all the misery and suffering of this life, while pointing a sanctimonious finger at some great happiness in the distant future. "Pie in the sky" the less reverent have called it.

But while the Church looks to heaven as the final goal, she never forgets that she is very much on earth. She knows by the accumulated experience of 2,000 years just how much men have to suffer. She has lived with them in their sufferings from bereavements, from sickness and poverty, unhappiness in the home, worries over wayward children, and a whole host of almost nameless tensions and anxieties that keep the human heart, and most especially the modern human heart, ill at ease, disturbed, suffering.

She does remind them of an eternity of happiness in the future, but at the same time she tries in whatever way she can to make their life on earth a little more happy and peaceful. One of the ways the Church uses is to help people adjust their minds and wills to the will of God.

The Key to Peaceful Living

IT IS a commonly accepted fact among men wise in spiritual matters, that the ten commandments have their own built-in sanctions. Not that every single violation of a

commandment is punished immediately in this life; but God's laws of nature cannot be violated consistently without serious consequences making themselves evident. Disease, poverty, enmities, burdened consciences and misery of soul will follow the path of sin.

So anyone who submits his will to the will of God enough to keep His commandments will avoid at least those sources of suffering that are the direct result of sin.

But there is another side to the will of God besides His direct commands. "His will of good pleasure," the theologians call it. It consists in the many things God allows to affect our lives. Some are pleasing to us: good health, reasonable prosperity, a good home. One need only to count his blessings honestly for the surprise of his life. But there are also what the world calls misfortunes: sickness, financial loss, unemployment, worries over many things, even the effects on us of the sins of others. These too are blessings if we had only the faith to see that whatever God allows has an infinitely wise and an infinitely loving purpose.

Besides the afflictions we can see and catalog, there are a great many other nameless tensions, stresses and strains that we can hardly pin down to anything definite; but they produce their misery within us. And for all these things we suggest that we could find much peace of heart if we had a well-ordered submission to God's dealings with us — the faith

to see the love and wisdom behind all His providential arrangements.

Sources of the Problem

WHAT is the reason that in our modern times there is such a violent upsurge in the tensions and nervous breakdowns which seems out of all proportion in relation to other times? The causes are many, but certainly standing out in great prominence is the fast pace of modern life with its terrific appeal to all the senses and passions of men that has become almost an obsession of our age.

In olden days life was relatively simple. Perhaps we, with our taste for modern living, might call it a dull life, but at least it was peaceful. People knew how to live quietly in a relaxed way. They could be satisfied with simple joys. Whereas young people of 50 years ago could be happy spending an evening pulling homemade taffy or making popcorn, now there is a frantic rush to find the best entertainment in town; and they still come away disappointed. "There's sure nothing to do in this town!" The simple joys of yesterday would be laughed at as ridiculous by modern youth. Yet the young people of today often have much less peace and happiness in their lives than the boys and girls of 50 years ago.

Our modern world has developed the philosophy of pleasure and comfort to a fantastic degree. One of the clearest proofs of this is modern advertising. Advertising is necessary in

the world of commerce and industry. There is such a thing as good advertising. The kind of advertising we speak of is the advertising which seems intent on exhausting the English language, looking for words to build up the idea of pleasure and luxury and comfort and delight. In fact this kind of advertising must share the blame for creating a large part of our modern tensions. It creates appetites that did not exist before, or at least it appeals to those appetites which do exist and intensifies their cravings. It creates synthetic needs — everybody "needing" something more than he has, something better than he has. Last year's model is much too ancient, and a year from now another model will scream for attention.

Then the herd instinct comes into play. The greater the pressure of the advertising, the greater will be the number who are swept into the obsession of buying and enjoying the best. And as the "crowd" who possess "the best" increases, the greater the strain becomes on the others to follow suit lest they miss out on something, or are looked down upon. And if that growing obsession to have the best and the latest cannot be satisfied, there is discontentment, disappointment, a sense of frustration.

The World Cannot Satisfy the Demand

THAT is the source of much of the modern nervous strain. Tremendous desires are built up, and

the world and the things of the world cannot satisfy those desires. Some cannot have the things they see and desire; others can buy anything they want, but the material possessions and pleasures themselves do not satisfy the craving that has been set up. They never get enough. They never reach the point of complete satisfaction. So there is stress. There is a distressing sense of frustration, great surging desires unfulfilled, nameless desires they do not even recognize.

In some persons there springs up a dangerous choking rage at the inequalities of life. They see that some are born with the silver spoon in their mouth, on the right side of the tracks, with many fine talents and qualities that promise great success. But they themselves are born among the poor and underprivileged, without high talents, no friends in high places, and so they are doomed to a life of frustration and failure. Why? Why? Someone has well described their state of mind. "They become like a captive wolf leaping at his captors, but thrown back by the bars of life's unbreakable cage."

Misery! Frustration! Bitterness!

What can bring peace to such a tortured soul? Why not try a vivid faith in and submission to the all-wise providence of God: the deep conviction that absolutely nothing in this world happens by sheer chance — that God has control of all? Any person can learn the lesson that God loves him individually with an infinite love and has countless ways of bringing good out of evil, and bal-

ancing all inequalities — for all eternity. With such a deep conviction as that, could he not relax, as he realizes that in the same proportion as eternity surpasses time, so the inequalities of life are infinitesimal when compared to the compensations of eternity?

No Answer to the Problem from the World

THE world creates this infuriating problem of unleashed appetites but cannot give the answer.

But what is more important, neither can the world provide the answer to the problems that are not of its own making. It has no answer to give to the age-old problem of pain and fear. It tries. But its attempts are pitiful. In great crucifying tragedies it appeals to high human courage and perhaps holds up the example of some man who heroically overcame great handicaps. The *Reader's Digest* type of story! Small comfort to one who sees only his suffering and has scant esteem for natural virtue in the abstract.

Materialistic philosophers glibly tell the people not to fear. "The only thing we need to fear is fear." That makes a resounding rhetorical statement in a bombastic speech. But when a man is faced with real impending evils of a serious nature, what else is there but fear unless he sees in those evils a good which is greater than the evil itself, such as supernatural faith suggests? Without the conviction of that greater good, why shouldn't he fear? Why shouldn't

he fear with a great fear serious illness and death? Why shouldn't he fear cancer or a heart attack? Without a supernatural faith, a spiritual outlook, a philosophy of despair is an understandable result.

Christ Has the True Answer

IT IS quite clear that Christ did not want men to become unbalanced by this condition of stress and strain. He wanted us to have peace. Peace was His favorite greeting: "Peace be to you!" And it was no ordinary thing He offered. "My peace I give you; not as the world gives do I give." How often His chosen apostle St. Paul talks about "the peace that surpasses all understanding." This great peace of soul is part of the reward Christ promised His faithful followers even in this life.

And this peace was based upon and explained by his entire doctrine of the all-governing providence of God, which our Lord explained so beautifully in the sixth chapter of the Gospel according to St. Matthew. The world looks on many things as blind chance. But Christ says there is no such thing. Everything is under the control of God, whether it be the lilies of the field, the birds of the air, the falling of a leaf, or our own welfare, spiritual and material. God has complete control, and absolutely nothing can happen without His all-wise, and all-loving purposes being involved in it. And this God, Who has all things under His control *loves us* and is concerned with our welfare. That is the solid rock upon

which we must stand if we want to establish peace in our lives, if we want to conquer fear, if we want to face pain and suffering bravely. That — and no other!

Sometimes we sit and watch a movie. Perhaps it is a masterpiece of suspense. The bad man is winning, and perhaps we almost squirm in our seat as we wonder if the hero will discover the trap in time. Our nerves get tense. Perhaps we live with the characters so intensely that we come out of it like a rag — nervously tired. Why? Because we lived the story just as it was unfolding incident by incident.

But suppose we did it differently. Suppose we tore ourselves away from that absorption in the story, sat back and told ourselves: "This is just a movie. It is make-believe. A story writer built this thing up in his own imagination, and he has arranged it so that it will all come out right in the end. The bad man is going to be caught and exposed, the good man will win out and get the girl. Why is everyone else so tense and excited about it? Why not just relax and wait for the happy ending? Well, such an outlook would spoil the movie as entertainment, but it would certainly relax the nerves.

In just such a way as that our whole life is a drama written and planned by the providence of God. There are many disappointments, trials, setbacks, worries, all written into that lifelong story; but they are not happening just by chance. They

are all planned and written into that play. And if we will just follow the script as God wrote it for us, accept the lines and the incidents He has put into it, submit ourselves and trust in Him, then the play will end up with the happy ending just as God, the author, planned it. All those trials and sufferings and temptations have a purpose. They are meant to produce virtue, increase our love and merit, allow us to atone for our sins. They all add up to a wonderful glorious happy ending — if we play it as God wrote it. If we refuse to follow the script, there may be a tragic ending.

Not Fatalism — but Faith

BUT a word of warning! There are religions in the world that preach a doctrine almost like this but with a false twist. They are fatalistic. "What must be, must be, and we are to do nothing about it." The Catholic religion is not one of these; its doctrine is clear. We are to do all that we can legitimately do to help ourselves, but what is beyond that should be accepted as the all-wise will of God.

At one moment it may be God's will that we be ill. But at the next moment it may be His will that we consult the physician or use the proper remedies. We have no way of knowing it is God's will that we remain ill until we have tried all remedies without success. At one moment it may be God's will to allow the devil to stir up trouble and evil in the Church and in souls, but at

the next moment it may be His will that we fight valiantly to destroy the evil influence of the devil.

When we have done all we can prudently do to help ourselves, there is still something we can do. We can renew our faith in the wisdom of God; that is infinite. We can renew our faith in the power of God; He holds the entire universe, and everything that happens in it, within the palm of His hand. We can renew our

faith in the goodness of God, Who never asks a sacrifice that He does not intend to reward a thousand times over.

In a spirit of deep humility and trust and love we can say from the bottom of our heart, "Thy will be done!"

And then, at least so far as our individual life is concerned, there will be just a little bit less of worry and of tension in the world.

SLOW DOWN!

If today's average American is confronted with an hour of leisure, he is likely to palpitate with panic. An hour of nothing to do! So he jumps into a dither and into a car, and starts driving off fiercely in pursuit of diversion. . . . I thank heaven I grew up in a small town, in a horse and buggy era, when we had, or made, time to sit and think, and often to just sit. . . . We "catch" a train, we "grab" a bite of lunch. We "contact" a client. Everything has to be active and electric. . . . We need less leg action and more acute observation as we go. Slow down the muscles and stir up the mind!

Milwaukee Herald-Citizen

THE WORLD A WITNESS

The whole government of this world is a witness to the resurrection. We see the trees at the approach of winter stripped of their fruits and shorn of their foliage, and yet in the spring set forth as a kind of resurrection; for they first of all begin to shoot forth buds, then they are adorned with blossoms, clad with leaves, and laden with fruit. I ask you who believe not in the resurrection, "Where are those things hidden which God in His own good time brings forth?" They are nowhere seen; yet God, Who is almighty, and created them from nothing, produces them by His secret power. Then look at the meadows and fields, which after summer are stripped of their grass and flowers, and remain nothing but a bare expanse of ground; yet in the spring they are again clad, and rejoice the heart of the husbandman when he sees the grass again springing up in newness of life. Truly, the grass which lived and died again lives from the seed; so, too, does our body live again from the dust.

St. Augustine

Problems of Professional People

The Moral Problems of the Letter-carrier

PROBLEM: I am a letter-carrier, and I wonder if I faithfully observe all the duties that my office entails. Perhaps I am not aware of all my duties. Will you please state what you believe to be the chief obligations of the man in uniform who carries the mail around to people's houses day after day?

SOLUTION: The Post Office Department is a very important branch of our American Government; and Americans can be justly proud of the efficient and honest manner in which it has functioned since its establishment. Nevertheless, as in any large organization, there are, doubtless, some Post Office employees who are not faithful to their duties. Sometimes this may be due to the failure to perceive all the duties expected of a person in this service. I shall try to point out the chief obligations of the letter-carrier or postman, as I see them.

In the first place the postman must take great care to see that every piece of mail is delivered to the right address. This principle is self evident; yet it happens occasionally that a very urgent and important letter is delayed for several days before reaching the right person because of the carelessness of a letter-carrier. When the person to whom a letter was addressed has moved elsewhere but has left a mailing ad-

dress, the postman should take immediate measures to have it sent to the new address.

Occasionally — though rarely, it must be admitted — a letter-carrier is convicted of having destroyed or thrown away an entire consignment of mail, especially in the Christmas season, when his work is heaviest. Of course, this is a grave sin of injustice both to the government that is paying him his salary for honest work, and to the people who are thus deprived of their mail, some of which may be worth very much, at least in terms of affection and appreciation. It would also be an act of injustice to the government if a letter-carrier would claim six hours as necessary for making his rounds, when actually he does the work in considerably less time, and then spends the remainder at home or in the house of a friend.

There is a standing joke about the letter-carrier who reads all the postcards before he delivers them. Actually, I do not believe that many postmen do this, but even if some do, I doubt if it would be more than a venial sin of curiosity, since people are not supposed to put anything that they wish kept secret on a postcard. But that does not mean that the letter-carrier may always tell others what he finds out in this way. For, it does sometimes

happen that a postcard contains something that would be very embarrassing to some persons if it were divulged, and a postman who would make public such information would be violating natural secrecy — perhaps even professional secrecy. Surely, a letter-carrier would be doing wrong if he revealed (even only to his wife) the news, picked up from a postcard, that Mrs. Smith's daughter, living at a distance, had left her husband because they had a fight, or that the Jones boy at college had lost all his money on the horses and had written to his father for more. I would say, without hesitation, that the truly upright postman will not read even the postcards he is delivering, and that, if he happens accidentally to see what is on a card, he will not speak of it to anyone.

Nowadays, much objectionable matter is sent through the mails — obscene magazines, indecent pictures, etc. Of course, the letter-carrier is not to blame for this — he must deliver such letters, even though he strongly suspects their immoral nature. However, it could happen that a piece of mail became accidentally unwrapped, and the postman saw clearly that it contained a filthy magazine or a dirty picture. In such event the postman could bring this object to his local postmaster, since it is unlawful to send obscene matter through the mails, and the central Post Office department in Washington is making a great effort to keep the mails clean. Unfortunately, the courts of our land seem to be trying to frustrate the Post Office depart-

ment in this respect by giving "liberal" decisions as to what is truly obscene.

It is a fairly common custom for firms, and even for some families, to give the letter-carrier a gift at Christmas. This may be gratefully accepted by the postman, but he must realize that it must be regarded as a gift, not as a fee for services. In other words, if he will give proper service only to those who give him something, but will be careless and neglectful in bringing the mails to those who give nothing, he will be guilty of injustice. For, the government is paying him to give proper service to all citizens; and if he discriminates on a personal basis, he is not giving the service his salary demands.

The letter-carrier is indeed a very important person, for he is necessary to maintain communications among his fellow citizens. Letters, rather than the telegram or the telephone, are still the ordinary means of communication between people residing far apart. For the letter-carrier — and indeed for everyone employed by the Post Office department — it is an obligation in justice to do his part toward the efficient maintenance of the system by which millions of letters pass through the mail every day. And the postman with supernatural principles can also make his service a deed of charity, by having the intention of serving his fellow men out of love for God.

Very Rev. Francis J. Connell,
C.S.S.R., S.T.D., LL.D., L.H.D.
The Catholic University of America

DEFT DEFINITION

EGOIST: The man who tells you all the things about himself that you intended to tell him about yourself.

T. J. McInerney

RELIGION FOR LITTLE CHILDREN

How To Explain the Crucifix to a Child

T. E. TOBIN, C.S.S.R.

BEFORE parents can effectively tell the story of the crucifix to a child, they must build up an atmosphere of reverence for Jesus on the cross. A good way to start would be to tell the child that Jesus on the cross in the bedroom is watching over him as he sleeps. He could be taught to wave good night and good morning, to throw a kiss to Christ or, when he is older, to say "Good night, Jesus!" and "Good morning, Jesus!"

The child should be helped to make the sign of the cross as a form of prayer even before he understands the meaning of prayer or the sign of the cross. It is worthwhile to mention that the crucifix should be an artistically appealing one.

By using these means the child can be gradually prepared for the story and the meaning of Jesus on the cross.

At the proper time the child should be taught that Jesus on the cross makes two things very clear:

- I. How bad sin is.
- II. How good Jesus is.

I. How bad sin is.

1. *Idea of sin:* Sin is something bad that hurts Jesus. When a child is naughty and fights with his brothers and sisters or won't do what mother tells him to do, he makes Jesus sad because Jesus loves him and wants him to be good.

2. *Sufferings of Jesus:* Sin made Jesus suffer very much on the cross. You can mention some of these sufferings that a child would understand more easily. A child who has been pricked by a pin can have some idea of the pain of the crown of thorns. The child who has felt the sting of a spanking would realize the suffering of the scourging. If he has ever tried to support the weight of his body by his hands he would sympathize with the torment of Christ nailed to the cross by His hands. You may be able to make him comprehend some of the mental anguish of Christ at the jeers and taunts of the mob by comparing this to the child's own suffering when unduly teased by his brothers and sisters.

It is important not to begin any anti-semitism by placing all the blame for Christ's sufferings on the Jewish people. You must emphasize the fact that all of us by our sins nailed Christ to the cross.

3. *Conclusion:* A hatred of sin and a determination not to hurt Jesus anymore.

II. How good Jesus is.

1. *He suffered because He loved us:* This is really the most important lesson of the crucifix to impress upon the child. Jesus did not have to

become a man and suffer as He did. He is God and could have forgiven us by saying that He did. But we would not know the greatness of His love in this way and hence He showed how good He is and how much He loved us by suffering and dying for us.

2. *He took our place:* To develop the idea of the greatness of Jesus' love for us the mother or father could use an example. Suppose that the child had done something very wrong but an older brother had taken all the blame and suffered all the punishment. The younger brother would love the older brother and be very grateful. This is what Christ, our older Brother, has done for him.

3. *Conclusion:* A great love for Christ.

* * *

ONE of the great Catholic mothers of all times was Eliza Vaughan, a convert and the mother of thirteen children. Eleven of these children followed a priestly or religious vocation. Her son, Cardinal Vaughan, explains how she implanted love for the crucifix in their souls. "It was of our Lord's agony in the garden and the sacred passion and death that she never tired to remind us. 'Look at those dear five wounds,' she would say. 'Imagine all that pain suffered and all that blood shed for you. You must never forget, no matter how long you live, to love more than anything on earth those precious wounds. Whenever you are naughty and hurt God it will be because you forget how much you cost Him.'"

? ? ? ? ? Readers Ask... ?

"Except for Immorality . . ."

Louis G. Miller, C.S.S.R.

QUESTION: *I would like an explanation of a sentence in the Gospel of St. Matthew which seems to permit divorce and remarriage in case one of the partners is guilty of adultery. Here is the passage, taken from St. Matthew, 19:9: "Whoever puts away his wife, except for immorality, and marries another, commits adultery, and he who marries a woman who has been put away commits adultery."*

ANSWER: To learn the meaning of this passage one should obviously compare it with parallel passages in the other Gospels. St. Mark, 10:11, and St. Luke 16:18, quote the same words of Christ, but they omit the phrase "except for immorality."

At first sight, there would seem to be a conflict, inasmuch as St. Matthew seems to be allowing much more than the other evangelists. But the conflict is only on the surface. Here is the consistent interpretation of the passage in St. Matthew as given by the Church through her learned and saintly writers down through the centuries. When he writes: "Whoever puts away his wife, except for immorality, and marries another, commits adultery," the phrase

"except for immorality" is to be taken as a reason for separation of husband and wife, but not as a reason for the remarriage of either to someone else.

It is as if St. Matthew said: "A man may not put away his wife unless she has been unfaithful to him. But anyone who puts away his wife for any reason (even unfaithfulness), and then tries to marry someone else is guilty of adultery." This is the only possible construction one can put on this passage, when one compares it to the parallel passages in St. Mark and St. Luke. This has always been the doctrine taught by the Church, which was founded by Christ to serve as our infallible guide in matters of morality.

The difficulty of the passage points up the need for a safe guide in the interpretation of the Scriptures. Those who act on the principle of private interpretation find themselves caught in a hundred seeming contradictions. As St. Peter wrote: "In these epistles there are certain things difficult to understand, which the unlearned and the unstable distort, just as they do the rest of the Scriptures also, to their own destruction." (2 Peter 3:16)

WORD FROM FATHER

What a father says to his children is not heard by the world, but it will be heard by posterity.

More About the Sunday Collection

A whole issue of THE LIGUORIAN could be filled with letters received on the above subject. This selection has been made for the sake of information and instruction.

DONALD F. MILLER, C.S.S.R.

IN THE July LIGUORIAN an article was written under the title-question, "How Much Should You Give in the Sunday Collection?" Definite answers were given as to why Catholics should contribute to their parish, how they should make their contributions, and how much of their income they should give to the parish.

As was expected, many letters were received from readers who had objections to raise against the standards set down, questions to ask, or approving comments to make. We propose here to present a cross section of these letters, with comment and explanation of each issue raised.

In a practical moral matter of this kind, it is good for all of us to know what our fellow Catholics are thinking. We believe that many can profit by the discussion we offer on the letters of a few.

I.

By far the largest number of letters we received raised the objection that the missions at home and abroad need far more money than ordinary Catholic parishes in America. From this the writers of the letters drew the conclusion that they are not bound to give any set amount to their parish, but rather are free to make most of their religious contributions to the missions. Most of these per-

sons also feel that there is great extravagance evident in their own parish plants.

Let them tell their own stories.

From Portland, Oregon, a letter reads:

"My husband and I have had many questions about church support and your article has not answered them. We read that there are many pagans and non-Catholics in other parts of the world. They are in ignorance of the true faith because of lack of money and of missionaries to teach them. If it is true that everyone should be given an equal opportunity to know the true faith, is it not grossly unfair, illogical and contrary to Christ's command that the Gospel be preached to all nations, that the many wealthy parishes in the world spend, spend on expensive frills, such as school kitchens for hot lunches, elaborate rectories, magnificent churches, etc.? Are half the Catholics who benefit from these vast expenditures following God's laws regarding birth control and other important laws? (I include myself among the sinners.)

"Does God want rich Catholics to have all the extras? Should not the missions have a fair share of the religious dollars, and how are they going to get it if you insist on a certain percentage of one's income going to one's parish?

L. M."

From Flushing, N. Y., comes this letter in much the same vein.

"In your article about the Sunday collection there was one very important point not discussed, and that is concerning the well-off parish with beautiful buildings, in which all the priests have nice cars, and there are ten or twelve Masses on Sunday.

"I do not believe that, because a parishioner elects not to use the envelopes on Sunday, it indicates he is a rebel against authority. There are many missionary orders that are literally begging for funds. The fact that I don't use my weekly envelopes in my parish does not preclude the fact that I may be contributing liberally to charity and religion in some other way. In many instances the weekly envelope is used as a club to shame one into bigger contributions than he can afford. I think that every person has a right to contribute to his parish in the manner of his choice, and also the right to determine to whom he shall give his donations.

W. J. M."

Somewhat milder is this presentation from a reader in Denver, Colorado:

"We have just read your article on the Sunday collection. Very good, but it still poses a problem. Am I justified in including donations to missions in calculating my tithe?

"We belong to a fairly well-off parish, and hear very few financial appeals. Our own contributions to the parish fall short by some 60 cents of your ideal of two per cent in our Sunday envelopes. Funds are being taken up for future churches and schools, but am I wrong to feel that our first and principal need is to see that pagans in mission lands have a chance to hear the word of God? As members of Christ's body, should we Christians store up our money for future structures and let the temples of God seen in these abandoned people go to ruin? My weary soul is tempted to send every penny to the missions; the cries and moans of the starving tug at my motherly instincts, even though I have four young children who will have to be provided with an education in the

future. I feel that God wishes us to build more temples of the Holy Ghost than temples of gold and brick. At least the first should precede the latter.

"We thank you for your wonderful publication. . . ."

Mrs. J. R.

Comment:

A deep concern for the needs of the poor and of the missions is a laudable and necessary part of true Christian spirit; but it does not displace nor substitute for the obligation of doing one's share for one's own parish.

First things first; second things second. A man who has a wife and family has a primary obligation of supporting his family decently; he may not renounce that obligation by giving everything he has to the poor neighbors next door. He has obligations of charity to the poor; he has obligations of justice to his family.

A man's parish is his spiritual home. His parish and his parish church and school are the places where he is born, taught, fed, healed and united to God in a spiritual way. Just as he owes material support to his family by a law of justice, so by a similar bond is he obligated to support his parish.

Therefore not to use the envelopes that are the means of church support in one's parish, or to use them and to give a shamefully small amount, on the ground that one is supporting other religious causes, is much like saying: "I don't support my own family because I am supporting other people's families."

Even in well-established parishes that have a fairly good income, each parishioner has an obligation to help maintain the parish just because it is *his* spiritual home. We say that a minimum fair amount for each wage-earning person to contribute to his own parish is two per cent of his income. He still can and in many cases should give another two per cent or five per cent or eight per cent (making up the Biblical tithing) to missions and outside religious causes.

Even if, in large parishes, this will make possible the building of beautiful and expensive churches, up-to-date schools, hot lunch kitchens, etc., these results will help the missions rather than hinder their progress. Out of these sturdy parishes many vocations will come; within such parishes people will learn to love God enough to grow in their generosity to the missions.

The man who feels he has a right to by-pass his own parish in his religious contributions, and to use no Sunday envelopes, is blind to the bond God has established between him and his parish, or at least too shortsighted to see that only strong parishes can keep alive the spirit of love for the missions.

2.

A second group of correspondents are principally concerned with the question of how the "extras" a person is called upon to contribute to his parish are to be counted in relation to the two or five or ten per cent of income he should contribute

during a year. Here are a few of the letters.

From Detroit, Michigan:

"Your article on Sunday collections reopened a problem I smugly thought I had solved through articles in other publications. These articles recommended one hour's wages a week as a fair contribution, which amounts to about 2½ per cent, pretty close to your standard.

"But you did not deal with the problem of extra collections in the parish, and on this I would like some help. Parishes differ somewhat, but usually there are: fuel collections, bazaars, tickets (ugh!) for various purposes, forty hours, novenas, the Holy Father, bishop's relief, Catholic University, diocesan development fund, St. Vincent de Paul Society, Propagation of the Faith, one or the other mission appeals, Indian and Negro missions.

"You started this, you know. What do you suggest for the above? I assist at Mass in a church close to my work that is not my parish church. Do I owe anything there? What about Mass stipends and votive lights? Can they be counted as part of the ten percent I am willing to give? Despite my willingness, I must confess to a feeling of resentment at each new appeal.

N. F."

From near Chicago, Illinois:

"Please don't judge too harshly those of us who feel we can afford only a dollar or two in the Sunday collection. In our parish at least, we are asked for a great many extras, and we have to put money aside for them.

"Over the course of a year we are asked for building fund collections, the bishop's collection, Catholic charities, the Propagation of the Faith collection, feastday collections, missionary day col-

lections, fuel and candle collections, and even a collection for the nuns' support.

"We try to support the school; in addition to the \$80 fee for tuition and bus fare and school books and supplies, there are candy sales, bake sales, box lunch sales, special sales. We try to buy tickets for the various raffles and social events. Then there are Mass stipends for the deceased. It has come to the point where I feel guilty when I buy my children an ice cream cone.

"I think the Biblical suggestion of ten per cent is equitable, but does it mean that ten per cent must go to the parish and the other charities must come out of the food budget? Please help.

Mrs. M. L. Q."

Comment:

A distinction must by all means be made between direct support of one's own parish plant, and contributions that are made to extra parochial religious causes.

Within the minimum that one establishes as a fair and just obligation to his parish, one can justly include all contributions that go directly to the welfare of the parish. Thus extra collections for fuel, candles, regular building funds, school support, etc., become part of what one budgets for his parish. (Excluding very special, one-shot drives for a new church or school, when all are asked to make some special sacrifice for an urgent need.)

Where parish financial reports are published, they usually include all contributions for the direct welfare of the parish on the part of individuals. From a study of many such reports, we are bound to submit that few parishioners over the United

States reach what we set down as a minimum of parochial giving, namely, two per cent of income.

For those who wish to tithe, that is, give 10 per cent of their income to religion, (may their number increase!) a reasonable guide would be to give a total of five per cent to parish causes, and five per cent to extra parochial causes, such as missions, hospital drives, Catholic University, the Holy Father, etc.

3.

One sample of the type of letter that expresses the view that nobody has a right to suggest to anybody else what might be a reasonable standard of church support will suffice:

This is from New York City:

"I read your article about how much I should give in the Sunday collection. To be perfectly frank, I disagree with your minimum of two per cent. I am single; my salary is \$100 a week; my take-home pay is \$75 after taxes, which you did not mention.

"Why should you set down a minimum when I feel that \$1.00 a week is a generous offering? When there is a monthly collection I give another dollar. I am 'steamed' because I resent anyone telling me how generous I should be with my money. I know your article was written as a guide, but I can't help feel this resentment. If I give any additional amount I like to feel I am giving with my heart, not because someone with an adding machine decided that I must give two per cent.

E. S."

Comment:

Perhaps the greatest drawback to the development of the Church in

America to meet the tremendous needs of an expanding population is the mistaken notion that giving anything to the Church is an act of generosity and not a duty. The mistaken notion is widespread, alas. Some feel that to give a nickel to the Church on Sunday represents unnecessary generosity.

Once giving to church support is recognized as a duty, then one naturally looks for norms by which the duty can be adequately fulfilled. There are two bases for the norms: one is the amount of one's income; the other is the needs that are to be met. We were merely interpreting these norms when we set down a minimum of two per cent. There is no wage-earner in the land who does not pay more than two per cent to the support of his city, state and nation in the form of hidden and open taxes. Is religion less important than loyalty to nation?

4.

Some readers presented special problems.

a) Problem 1 comes from Minnesota:

"I am a father of a family and have accepted it as a vocation that I teach, and that I teach specifically in a Catholic school. It is widely known that the salary differential between teaching in a Catholic school and a public school is anywhere from \$1000 to \$2400. In the light of all my family obligations, and the amount of money I am sacrificing to Catholic education by not accepting a more lucrative job in a public school, may I not consider that my obligation of church support is entirely fulfilled? If few Catholics rank among the \$500 a year

contributors, is not my contribution much greater?

N. N."

Certainly the circumstances described modify the extent of an individual's direct obligation to his parish, but it would not be right to say that they relieve him of all obligation of contributing directly to the support of his parish. If they did, then anyone who is doing any sort of religious work for a living would be equally justified in saying that he owes nothing to his parish.

No matter what kind of work one is doing, there is a special bond between him and his parish that calls for some dutiful sacrifice. Any pastor would understand why and in how far the fulfillment of this duty might be less than that expected of the average parishioner. Just as no one can be without a parish of his own, so no one should argue that he owes his parish nothing.

b) Problem 2 comes from Oklahoma:

"Your article on the Sunday collection was most helpful, but I would like one point clarified. Does the basic minimum of two per cent that you recommend for church support refer to gross or net income?

"I am a widow trying to make a living on a farm, and by the time all my expenses are paid I have only six or seven hundred dollars to keep my daughter and me until the next harvest. It would seem to me to be unfair to consider farm income at gross levels when those who work for salaries have no such expenses as we have.

Mrs. H. A. C."

The truly necessary but large expenses that must be made to run a farm must be balanced against the gross income that would be impossible without these great outlays. A pastor would readily understand a situation such as that of this widow.

There is a tendency, however, among some better-off farmers to think of church support only in relation to the pure profit that they make, just as there is a tendency among some salaried people to think that giving to the church need not be considered until they have bought everything else that they want or need. The right attitude is to consider church support a necessary current expense, in the same category as buying food and clothing, though calling for smaller outlays. One's spiritual food, and the clothing of sanctifying grace, comes from one's parish.

c) Problem 3 is from Illinois and represents a rather sad point of view:

"I cannot refrain from writing, in answer to your article about the Sunday collection, in defense of some of the \$10,000 a year men. My husband just reached that amount, and presumably we should be able to give \$500 a year (5 per cent) to the church. You do not realize that it takes the average man a lifetime to reach that figure, and with all the expenses we have it does not turn out to be much at all.

"We cannot afford any \$500 a year for the Church. We have to save to keep a roof over our heads and to be able to eat in the future. Is it better to give everything away and be objects of charity later on? Would it not

be better to simplify church and school buildings so that less money would be needed? I believe the ideas of the Church have become as inflated as those of the government. Neither Christianity nor good government was ever bought with money. I can worship in the desert as easily as in the greatest cathedral, maybe more easily because God made the desert.

Mrs. E. A. K."

The only adequate sedative that this correspondent could find for all her worries (and her mistaken notions of religion) would be a quiet reading of the Gospels, especially the passages referring to "storing up treasures that the rust and moth consume," the blessedness of the poor in spirit, the dangers of wealth, etc. Her preference for the desert as a place of worship reflects a sad lack of knowledge of God's presence, God's sacrifice of the Mass, God's sacraments as found only in churches, preferably in churches worthy of God.

5.

Two final letters must be quoted as a sample of many received which had no objections to raise, no axes to grind, no "steamed up" feelings concerning the norms set down in the article on Sunday collections.

Here, from Massachusetts:

"Your article on contributions to the Church was excellent and most needed. I am so weary of the arguments offered for not using the Sunday envelopes and

not wanting names published. I have always felt that Catholics should be only too happy to give even more than the stipend measured out in articles like yours.

"You are perfectly right in saying that, while everybody is aware of the higher cost of living in general, few people have applied this realization to the needs of the Church. I thought we had been doing well ourselves, but your article convinced me that we have not been consistent either. You may be sure that our very limited budget will make provision for an increase in this matter.

Mrs. R. H."

And here, from New York:

"Applause for your wonderful article on the Sunday collection. Some time ago I read an article on tithing, and after some discussion, my husband and I decided to become tithers. Ten per cent of income seems like an enormous sum when you have the responsibility of seven children. My husband has a factory wage of four to five thousand. Four of our children were born with asthma, needing about 400 dollars worth of medical care a year. Our two oldest children have to go out of town to a Catholic school because there is none nearby. I have been in the hospital several times. Yet we give 10 per cent of my husband's regular income to our own parish, and 10 per cent of the income from his extra job to various missions. God in His mercy has seen that our income covers all our needs. Our two oldest children earn some money by babysitting and on their own they decided to give 10 per cent of it to their favorite missions. It works wonders.

Mrs. L. A. B."

It's not the distance, but the direction you travel that counts.

Franciscan Message



Thoughts for the Shut-in

Sick Bed Communion

Leonard F. Hyland, C.SS.R.

THERE are a number of powerful spiritual helps which the Church reserves especially for those who are ill, particularly when the illness is of a confining and critical nature. Three sacraments and two special blessings can be administered at this time. It might be of interest to shut-ins and their families if in the following months we list these spiritual aids, and give a brief commentary upon their use.

First, a few lines about Holy Communion of the sick. For the sick person, as well as for his family, it is important to note that in the case of illness which keeps a person in bed for some weeks or months, the parish priest should be notified of the situation. The Church is indeed very anxious that her sick children profit by the reception of Communion, with the strength and courage it can bring them. The illness does not have to be of itself serious; if it confines a person to his home for quite a long period of time, then the priest should be informed.

Suppose the priest has been called, and arrangements have been made for Holy Communion to be brought to the sick person at a certain hour. What procedure should the family follow? The bedroom should be made as neat and tidy as circumstances permit. Beside the bed and at its head should be a small table, covered with a clean

white cloth. On this table should be placed a crucifix and two blessed candles in their holders. On the table also should be holy water in a small container. These articles (known as the "sick call set") should be kept in a handy place in every Catholic home. Also on the table should be placed a glass of water and a spoon.

When the priest comes to the door of the house, a member of the family should meet him with a lighted blessed candle and, without saying anything, lead him directly to the sick room. There the blessed candle can be put in its holder beside the crucifix.

The priest then first of all sprinkles the room with holy water, while saying "Peace be to this house, and all who dwell therein." Then he adds the beautiful prayer: "Hear us, O holy Lord, Father almighty, everlasting God, and vouchsafe to send Thy holy angel from heaven to guard, cherish, protect, visit and defend all those who dwell in this house, through Christ our Lord. Amen."

After this, if necessary, he hears the sick person's confession, unless this was taken care of on a previous recent call. Then he administers Communion with the customary prayers: "Behold the Lamb of God, behold Him Who taketh away the sins of the world. Lord, I am not worthy that Thou shouldst enter under my roof; but only say the word, and my soul

shall be healed. May the body of our Lord Jesus Christ preserve thy soul unto life everlasting."

Afterward the priest cleanses his fingers with a little water, which he then gives to the sick person with a spoon. Finally, the priest says this prayer: "O holy Lord, Father almighty, eternal God, we earnestly beseech Thee that the most sacred body of our Lord Jesus Christ, Thy Son, which our brother (sister) has now received, may be to him (her) an eternal remedy

both of body and soul. Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. Amen."

The priest then makes the sign of the cross over those present.

During this ceremony, those members of the family who can be on hand should be kneeling around, joining at least in spirit in the prayers being said. Thus great blessings can come upon not only the sick person but the members of the family as well.

MOTHER'S ADVICE

The following is the advice given to St. Alphonsus by his mother:

Speak but little; never be idle.

Think often of God even when working for the world, and in the silence of your heart often weep for the sins the world is constantly committing against God.

Say your prayers regularly.

Have a special devotion to the Most Holy Mother of God.

Often think of the suffering of the lost souls, that you may escape them.

Think of the joys of Paradise, that you may one day secure them.

Do not allow your heart to have any attachment to the things of earth.

Do all the good you can while God permits you to remain in this world.

Be temperate in your eating and drinking; and do not be kept from doing good through the words of those who criticize you.

In everything you undertake have in view the glory of God.

Have also a great devotion to the Most Blessed Sacrament of the Altar.

Be a faithful child of the Catholic Church as long as you live.

Catholic Quote

CONSIDER THE HAMMER

The hammer! It's the only knocker in the world that does any good. It keeps its head. It doesn't fly off the handle. It keeps pounding away. It finds the point, then drives it home. It looks at the other side, too, and thus often clinches the matter.

It makes mistakes, but when it does it starts all over again.

Irish Digest

It is impossible to escape the logic of the reasons for the existence of purgatory. It is folly not to endeavor to cleanse our soul of all light faults before death. It is consoling to know that we on earth can pay some of the price still owed by the suffering souls in purgatory.

WHY

PURGATORY?

HENRY POWELL, C.S.S.R.

PEOPLE who love and read the Bible do not need to be taught the doctrine of the existence of purgatory. The fact that there is a place where small sins and the remaining effects of sin will be purged away after death before one can enter heaven is revealed clearly in the Old Testament and the New. Nevertheless, it strengthens our faith to meditate at times on the reasons behind truths that have been revealed.

Here are the reasons which make it not only easy but necessary for the mind to accept the doctrine of purgatory.

Some Sins Do not Deserve Eternal Punishment

THERE is a vast and undeniable difference in the gravity of various sins. Certainly it is clear that some sins seriously upset and attempt to destroy God's plan for the universe, such as murder and adultery. There are other sins which neither imply a distinct hatred for God nor damage greatly His established order, such as deliberate distractions at prayer, impatient words, or slowness in obeying lawful authority.

Grave sins, implying serious rebellion against God, demand His complete and eternal damnation if they are persisted in until death. Light sins must be punished somehow; but it would be

insulting God's justice to assume that for such light sins He would impose eternal damnation.

But there must be some kind of punishment for these light sins; and no sin that has not been atoned for before death, can go without some punishment from God. The penalty for every sin—even light sin—must be paid sometime.

Just as a mother and father who would be moved to disinherit a son for a grave crime against them, such as attempting to murder them, to steal all their savings, or to bring them to public disgrace, impose far lesser punishments than disinheritance for the ordinary faults and disobediences of their children, so it is with God. No parent would think of saying: "My child's fault is not one for which I can disinherit him; therefore I shall not punish him at all." Neither can God say: "A certain man has died with light sins on his soul; I cannot send him to hell for these, therefore I shall not punish him at all."

Penalty after Death

AFTER death there is no further opportunity of obtaining remission for either grave or light sins by such means as sorrow, acts of contrition, satisfactory works of penance. The reason is that death marks the end of a person's period of probation, the end of one's power to decide

for or against sin, the end of one's ability freely to pay, through God's merciful arrangements, the penalty for sin. If grave sins are found on the soul at death, there can be only eternal condemnation. If light sins are on the soul, there must be a place where they are atoned for before the soul can enter heaven. If punishment or satisfaction is still due for forgiven grave or light sin, there must be a place where that penalty can be paid.

In Catholic teaching that place is called purgatory.

A Month for the Poor Souls

THERE is great wisdom in the historic practice of the Catholic Church of dedicating the whole month of November to the suffering souls in purgatory. The purpose of this dedication is far wider than is sometimes realized even by Catholics.

First of all, this practice fixes our minds on our own dead, whom we have loved in life, mourned at their passing, and then may have too easily forgotten. It reminds us that the separation between us and our dead is not impassable; that we can reach into the other world with our prayers, sacrifices and indulgences to soften their suffering in purgatory and sometimes to end their waiting to be admitted into heaven.

Secondly, this practice fixes our minds on the thought of our own death. Every death of a relative or

friend, witnessed, remembered and recalled, is a reminder to us who are living that our turn will come. In all the Requiem Masses of November, in all the repetitions of the Church's prayers for the dead, in every visit to the cemetery and in every recalling of the names of our dead, we should be reminded of the certainty of our own death, at which time our eternal fate will be decided according to the deeds of our lives.

Lastly, November fixes our mind on the thought of the supreme joy of a good death. A good death is one in which the

soul of the dying person is safe from God's condemnation. The suffering souls in purgatory had such a good death. They know they cannot lose heaven and God forever. The thought of the sense of security that is now theirs, even in the midst of the suffering by which they are still atoning for small sins or paying the debt they owe even for sins forgiven in life, is bound to make us, who still have the opportunity of setting things right, aspire more earnestly, work more seriously and sacrifice more cheerfully, to attain the same security of heaven for ourselves.

MAN TO MAN!

Thinking it about time his lighthearted son developed a sense of responsibility, a father sat down to have a little chat with the youngster.

"Jimmy," he began, "you're growing up now, and you should take things a little more seriously. Stop for a minute and think! If I were to die tonight, where would you be?"

The boy's response was prompt.

"Right here, Dad. The question is, where would YOU be?"

CATHOLIC TREASURES

For what is the Catholic Church? It is that which replies, co-ordinates, establishes. It is that within which is right order; outside, the puerilities and the despairs. It is a grasp upon reality. Here alone is promise, and here alone a foundation.

Those of us who boast so stable an endowment make no claim thereby to personal grace; we are not saved thereby alone. But we are of so glorious a company that we receive support, and have communion. The mother of God is also ours. Our dead are with us. Even in these our earthly miseries we always hear the distant something of an eternal music, and smell a native air. There is a standard set for us whereto our whole selves respond, which is that of an inherited and endless life, quite full, in our own country.

Hilaire Belloc

Jealousy is the green-eyed monster which doth mock the meat it feeds on.

— Shakespeare

The Green-eyed

Monster

HARRY S. SMITH, C.S.S.R.

RECENTLY a woman in California hired two thugs to kill her daughter-in-law whom she hated. The woman was sentenced to life imprisonment for the crime. In Indiana a young, attractive woman entered her lover's car, which she found parked outside a rival's house. When her unfaithful lover came out, she calmly shot him through the heart. The atomic-powered submarine Nautilus traveled under the ice cap of the North Pole from the Pacific to the Atlantic. When her captain was called to Washington to be decorated and honored, the admiral who had championed atomic power for vessels and whose theories had been vindicated, was not even invited to the presidential reception.

What causes people to act in this manner — to murder, to seek revenge, to snub others, and to become selfish, small and cruel? The culprit is an insidious vice that tricks all of us many times in some way or other. We call it jealousy, and it finds its place amongst the seven capital sins under the name of envy.

We can define envy as a sadness in the sensitive part of our nature because of the good we see in others. Envy causes a feeling of anguish in us, because we look upon the good fortune of others as an affront to our own superiority. Physically it is associated with a slowing down of the activity of the heart; it can lead to a feeling of depression and a desire to see our neighbor deprived of some particular good which he possesses. Jealousy goes a step further than envy; it not only depreciates the good opinion others enjoy and criticizes adversely persons who are praised and rewarded, but it is characterized by an excessive love of our own personal good and brings on a fear that we will be deprived by someone of this good thing which we cherish so much.

Jealousy is found mainly in two classes of people; in lovers and professional people. Fall in love and jealousy will immediately grip the heart — even unconsciously. Lovers are always quarrelling, generally over small things like former friendships, family attachments and familiarity of fellow workers. Normally people rationalize these things, but when jealousy is mixed with love, they become suspicious and small and sometimes unreasonable.

Many professional people spend lives of unhappiness because jealousy has come into their hearts. Actors and artists are insanely jealous of their billing, their applause, the opinions of critics and their place in the spotlight. They live in fear that another might steal the show from them or overshadow their popularity. Medical men can become insanely jealous of their fellow doctors and surgeons and even try to prevent sick people from patronizing a rival, who might be more learned, experienced or clever.

Jealousy is present even amongst the clergy and religious where surely it should never be found; but where there is human nature you will find it, and nothing will put it to work within us like the success or recognition that comes to others. Many a priest and religious has been transferred and given a change of assignment simply because a superior who was misled by jealousy could not brook the success of a subordinate.

Many a life has been wasted, much talent has lain fallow and immeasurable good to the Church and souls has been lost because of jealousy in those in high position and authority. Jealousy prefers to see the good left undone rather than to lose a single degree of praise and recognition.

Jealousy is rooted in pride and therefore can become a hotbed where other vices germinate and grow. From jealousy springs hatred and the fruits of hatred are calumny, detraction and rash judgment; gossip is stimulated by jealousy and becomes the instrument by which characters and reputations can be ruined.

Jealousy respects no one; it is found in the members of a devoted family; it attacks people in high places in government, business, medicine, law, education and industry as well as those in lowlier walks of life; it can even divide the Catholics of a region, pitting one parish against another, one pastor against another, one school against another to the detriment of the faith and with scandal to everybody. Jealousy is a vicious and insidious thing and it is an implement of Satan.

Jealousy can drive men to excess in work, in ambition and in the quest for riches. It will cause men to overtax their powers, abuse their health, and even use questionable means to surpass their rivals. Loyalty and justice suffer when jealousy drives men to an insane desire to eclipse a rival; and when jealousy is

unrequited, there is no peace of soul but only anguish and unhappiness.

Suicide sometimes results from jealousy, particularly when it is linked with frustration; rather than suffer the anguish of jealousy and realize that all efforts to conquer one's rival are futile, some people prefer to die, even by their own hand.

IT WAS jealousy that made Herod slaughter all the little male children in Bethlehem because he had heard of a new king of the Jews born in that city, and he feared to lose his sovereignty. Jealousy prompted the Jewish leaders to plot against our Lord and to scheme His death. They watched thousands follow our Lord, listen to His words, and even try to make Him king while their own power and popularity waned.

Look for the reason for every persecution of the Church and you will find jealousy at the bottom of it. Why did Luther, Calvin, Knox, Henry VIII, all revolt against the Church and bring nations with them? It was because they and their overlords were jealous of the Church, her power, her wisdom and her possessions. Why was the Church persecuted in Mexico thirty years ago; why is she persecuted today in Asia and Soviet Russia? Jealousy is the answer.

Nobody really wants jealousy to find a place in his heart; yet somehow it creeps in. How can we avoid this vicious offshoot of pride which can spoil our happiness and lead us to sin so readily?

First, we must build up a resistance against it by scorning it; we must crush every jealous sentiment that shows its head; we must, with the great effort that is needed, distract our minds from thoughts of jealousy. Then we must have (and use!) the common sense to realize that good qualities of others do not lessen our own. If our neighbor excels in one thing he probably is mediocre in another in which we excel. Next, we must train ourselves to be satisfied with what God has given us and not try to become what we are not. We must control our ambitions and not seek for honors that are out of our reach or strive for accomplishments which perhaps God does not want us to attain.

No one has every gift. One woman may have physical beauty but limited brain power; another may be a genius but most unattractive. One priest may be gifted as a marvelous orator but be a poor administrator; another may possess a charming personality and great executive ability but have only mediocre ability to preach or lecture. One doctor may be an excellent diagnostician but clumsy as a surgeon; the clever surgeon may not have the soothing bedside manner of a general practitioner.

As stars differ from star so do men differ from each other, and it is foolish to let jealousy dim whatever brilliance God has given to each of us. We must remember, too, that we are all parts of the Mystical Body of Christ, and as the good qualities of one part of the body redound to the

well-being of all other parts, so we should rejoice in Christ when others are blessed with gifts, success, talents and honors and not let the bitterness of jealousy shrink our hearts or turn joy into sadness.

A HEALTHY spirit of emulation can deal a death blow to jealousy. It will inspire us to imitate the good qualities we find in others rather than to bewail them; it will stimulate us to work hard enough to surpass another in virtue, knowledge and even holiness, and it will help us to seek recognition, not for ourselves but for the honor and glory of God and the good of the Church and souls.

Emulation differs from jealousy in

this that it is right in its objective, worthy in its motives and fair in all its means. Emulation is part of the Church's system of sanctity; she presents the saints to us as models of virtue to emulate and exemplars to follow. St. Paul counseled the Corinthians thus: "Be ye followers of me, as I also am of Christ," urging them to emulate him in the consuming love he had for Christ.

The law of our divine Lord is a law of love and the sign of a true Christian is that he loves God and loves his neighbor as himself. Jealousy breeds hate, not love; hence it has no place in the life of a follower of Christ. If it is not in our heart, then let us thank God; but if it is, it must be destroyed.

RULES FOR PARENTS

Rule number one on how to raise a delinquent: Begin with infancy to give the child everything he wants. In this way he will grow up to believe the world owes him a living.

Kevinews

LIGUORIAN BINDERS

We have had hard-cover binders made to order for holding 12 copies of THE LIGUORIAN in a single volume. Anyone can insert the issues in the binder. Those who preserve their copies of THE LIGUORIAN for reference will find the binders very handy, with the index always at the end of the December issue. Order binders from THE LIGUORIAN, Liguori, Mo., at \$2.50 each.

IF YOU CHANGE YOUR ADDRESS

Please notify us promptly of your change of address, giving both your old and new address. It makes it easy for our office if you cut your stenciled address from the rear cover of one of your issues of THE LIGUORIAN and send it in when asking for a change of address. Notify us by the tenth of the month if your copy for that month has not been delivered.

SIDEGLANCES

By the Bystander

**What Kind of People
Commit Suicide?**

IN THE last year for which exact figures are available 16,760 persons committed suicide in the United States. This figure would have to be considerably enlarged if it were made to include those who seriously attempted suicide, but were saved from death by the prompt action of family, friends, physicians, etc. The mere statement of this statistic raises certain questions that should be of deepest interest not only to public health authorities, pastors, physicians and social workers, but also to families and individuals. The questions are such as these: What induces people to commit or attempt suicide? Is there any pattern of illness or behavior that can be discovered as fairly common or uniform in the cases of attempted or successful suicide in the past? If there is any such fairly common pattern, what can be done to save possible victims from this tragic fate?

In the *Journal of Public Health*, issue of July, 1959, a group of doctors present a study that points to some very helpful answers to these important questions. The basis of their report

was a careful study of the background of the 134 suicides reported by the coroners of St. Louis and St. Louis County between May 15, 1956 and May 15, 1957. Of the 134, the researchers were able to obtain in 119 cases personal interviews with the individual's family and close friends, and with job associates, clergymen, landladies, bartenders, nurses, attorneys, policemen and physicians who had had some contact with the person who committed suicide. They also had access to hospital and police records and social service exchange records. Of the 15 remaining cases, the relatives refused an interview in 13, and 2 were transients with no relatives or friends in St. Louis.

Out of the vast number of detailed interviews the study entailed, six conclusions became evident that are valuable to all who have any professional, personal, social or purely curious interest in the subject of suicide. The conclusions take their value from the fact that the number of suicides studied represents a fair cross section of all who take their own lives. Here they are.

1. *Of all the cases closely studied, 98 per cent had been clinically ill beforehand, 94 per cent mentally ill.* The phrase "clinically ill" means that the persons had been obviously in need of a physician's care. The phrase "mentally ill" means that ample evidence was at hand before the persons took their lives that they needed the care of a professional psychiatrist. The specific figures are these: Of the 134 cases of suicide reported, it was found that 101 were suffering from some kind of mental illness, 5 were suffering from a fatal medical illness, with no signs of mental illness; only 3 were apparently clinically well, and 25 were probably mentally ill, though the researchers were not able to obtain the adequate evidence.

2. *Of all the cases studied, 68 per cent were found to have been suffering from one of two diseases: either manic-depressive mental illness, or chronic alcoholism.* These are two clinical conditions of human beings about which physicians, especially good psychiatrists, are able to make a quite clear diagnosis. A word about the first. A manic-depressive is one who may have extended periods of normality, but who at certain times goes through successive outbreaks, first, of exaltation and some form of mania, second, of deep and hopeless depression. No manic-depressives were found to have committed

suicide while in the manic or exalted stage of the disease; all suicides of such persons occurred while they were in the depressed stage, with the symptoms of insomnia, anxiety, low energy, weakness, melancholy, loss of interest in normal things, guilt feelings, agitation, personal untidiness, indecisiveness and delusions.

Ordinarily, in order to make a clear diagnosis of the manic-depressive, a doctor must be given facts about the past history of the patient to co-relate with the current symptoms. It is all but criminal for families, relatives or friends to withhold such facts from the physician whose purpose is to help.

A word about chronic alcoholism. It is called a "disease" in the report, and we do not dispute the use of that word in this connexion. The diagnosis of chronic alcoholism must be made when the history of the patient reveals that he drinks to such an extent that he damages his personal and social relationships, his economic welfare, or his health. Again, facts about these points must usually be obtained from the family or interested friends. The following signs of chronic alcoholism were checked out carefully in regard to those whose alcoholism ended in suicide: daily drinking, intermittent benders, admission of guilt in drinking too much, job difficulties related to drinking,

arrests and automobile accidents due to drinking, family attempts to curb drinking of the victim.

3. *A significant fact: 68 per cent of the manic-depressives, previous to their suicide, talked to others about killing themselves; 77 per cent of the alcoholics did the same.* This means that when the symptoms of the manic-depressive in the depressed state, or of the chronic alcoholic, come together with the revealing of suicidal ideas or intents, it is high time to take serious measures for the protection of the patient. In most of the cases studied, the persons had talked about killing themselves shortly (within months) before they did so, had done so often and to several different persons.

4. *Age was a significant circumstance in the case of manic-depressives; the previous duration of alcoholism was a telling factor in the suicides of alcoholics.* Only 8 per cent of the manic-depressive suicides were under 40, even though statistics prove that half of all manic-depressives show symptoms of their mental disease before they reach 40. In the case of alcoholics, it was found that the average duration of the alcoholism before it ended in suicide was 20 years. This indicates that suicide rarely occurs in the early stages of alcoholism, unless this is accompanied by some mental aberration.

5. *In the 60 cases of manic-depressives that led to suicide, 42*

were found to be men and 18 women. This is surprising in view of the fact that manic-depressive disease in general occurs more frequently in women than in men. However it is noted by the researchers that the great differential rate of suicide between men and women in the category cannot make for confidence that any individual, man or woman, who is in the depressed cycle of the manic-depressive disease will not commit suicide.

6. *The final conclusion: The researchers here made suggestions that patients with the above diseases and symptoms should be hospitalized in a closed psychiatric ward.* Note that the findings suggest this conclusion. They do not yet prove it to be a necessity in all cases because no study is available on how many persons with the above diseases and symptoms have never carried out their threats of attempting or committing suicide. Nevertheless, when a pattern is found to be as uniform as that of the suicides studied here, and when human lives are at stake, the danger of suicide in any one case conforming to the pattern should not be minimized.

If further studies of this important topic prove that the 134 cases studied here are truly a representative cross section of all the suicides that occur in America, then the way to the saving of

many lives each year will be clear. And families who are asked by God to carry the heavy cross of having someone afflicted with the specific mental diseases that so commonly cause suicide will be bound to overcome the all too common resistance to the suggestion of closed ward hospitaliza-

tion for the loved one who is afflicted.

(The names of the physicians who made the researches on which the above article is based are: Dr. Eli Robins; Dr. George E. Murphy; Dr. Robert H. Wilkinson, Jr.; Dr. Seymour Gassner; Dr. Jack Kayes.)

EFFORT REWARDED

A certain young woman was surprised and delighted to find herself named chief beneficiary of her miserly aunt's will. But the estate seemed to consist chiefly of a huge old house from which nothing, apparently, had ever been thrown away. Still, a rumor persisted that the aunt had once hidden a large sum of money somewhere about the house.

The young woman searched through the accumulated trash again and again, but could find nothing of value. At last, in a little shed at the back of the house, she came upon a large fruit jar. It was covered with cobwebs, but the young woman could see a folded piece of paper inside. With great effort she unscrewed the lid and unfolded the paper. On it appeared the words, "This jar is cracked."

Capper's Weekly

NO RUNS — NO HITS — TWO ERRORS

Gossip can be your enemy and it can get you if you don't watch out. If you don't, you may find yourself in the predicament of the woman who sat next to a gentleman at an open-air concert. She had not met the man more than once and then only for an introduction. Presently she began to take off on a long discussion about the hat and dress worn by another woman sitting some distance away, ending with:

"I wonder who that frightful woman is over there?"

The gentleman asked her to point out the woman more distinctly, then answered:

"That is my sister."

The gossipier grew very red and to cover her confusion said:

"No, I did not mean that one. I was referring to the one sitting next to her — the older lady."

"That, my dear woman," came the reply, "is my mother."



readers retort

In which readers are invited to express their minds on articles and opinions published in *The Liguorian*. Letters must be signed and full address of the writer must be given, though city and name will be withheld from publication on request.

Beauty Contests

As a result of the recent conflict and discussion pro and con in regard to Catholic girls in the Miss Universe Contest many Catholics (including myself) have become a bit confused about the proper attitude to take toward such contests. Could you please give the stand of the Church on this matter? Also is it true that some bishops allow Catholic girls to enter these contests and others do not? I am also uncertain about the proper attitude to take toward the Miss America contest, which puts a lot of emphasis on the talents of the girls.

Ohio

N. N.

• In regard to the Miss Universe contest and controversy it seems to us that the archbishop in the case was well within his rights in issuing a warning to his flock. A decision such as this archbishop made and acted on is a matter of the application of the virtue of prudence. Other bishops might feel it wiser not to make such a decision in their diocese at the moment. We have never heard of any bishop GIVING PERMISSION or explicitly allowing participation in these contests. But it is within the right and province of a bishop to express himself to his own flock where he is convinced that morality is concerned. It is true that in

contests of this kind (some of them) some attention is given to special talents of the girls; but as for emphasis on these talents in the popular estimation, that is another matter. It is obvious that there would be no contest unless there were the emphasized and basic procedure of a number of beautiful girls parading before the public in somewhat skimpy bathing suits. If the promoters of the contest would be asked to stage the event without the bathing suit specialty and direct that the public exhibition be restricted to playing fiddles, or twanging harps, or doing jigs, or reciting selections from Shakespeare, the backers or sponsors of the contest would call the whole thing off. In other words, the emphasis is on sex put on display before the public. Now the objection to this is not based on a puritanical attitude toward sex. It is based on the fact that sex is something sacred and to be respected, and that modesty is a virtue which becomes a beautiful girl and which necessarily suffers when she parades herself before thousands of people in such attire.

The editors

Question of Proper Clothing

While imbibing a bottle of Hudepohl (the best beer in Cincinnati) the other

day, I started thinking (and I use the term loosely) about a problem that has bothered me for a couple of years. Not having been able to come up with a satisfactory explanation, I am forced to seek the answer from someone who knows. You have been elected.

Instead of talking in generalities, methinks that a particular example would be more advantageous in illustrating the problem. Let's use modesty in women's dress as the example. I wasn't there, but I understand that in the 1800's female bathing suits showed nothing above the ankles and wrists. The guiding principle behind this style was, even though the gals of the day probably never thought consciously about it, that female dress must not provide an occasion of sin for the man with the normal human instincts and inclinations. Time has fled, and here we are in 1959. Today there are types of female beach wear which are considered modest, but a gal appearing in such a bathing suit in the 1800's would have undoubtedly provided many an occasion of sin, remote as well as proximate.

We generally say that an evolution in social customs makes things permissible today that may not have been permissible some years ago. But it strikes me that when the style of bathing suits was first changed so as to reveal the elbows and knees, many an occasion of sin must have been presented to the male population.

The problem seems to have only two solutions: 1. Female clothing styles should never change, and we should still be looking at ankles and wrists. 2. Moral law changes so as to permit actions which were previously morally wrong. The first solution is disappointing to The Association of Girl Watchers, while the disastrous

ramifications of the second are obvious. I would greatly appreciate an answer to my problem.

Cincinnati, Ohio

C. R. F.

• *A certain amount of undress, especially on the beach, may be a much more serious source of temptation to one generation than to a succeeding generation. This is not because the law of purity or morality in general changes, but simply because personal and public sensitivity can be said to change to a certain extent. In the Victorian age women wore bathing suits more ample than some styles of street-dress worn by women today. The Victorian-era bathing suits were what people were accustomed to see on the beach in those days. If some woman had suddenly appeared in a modern bathing suit at that time, the unexpectedness of it might well have been the occasion of serious temptation to many persons around her. The change in fashion was gradual, not sudden. People are used to seeing less ample bathing suits today, and they do not necessarily suffer serious temptation from this fact. Nevertheless, even in our day it is possible to exceed the limits suggested by modesty, and it is our opinion that bathing apparel such as the so-called bikini suit, which is only a strong breeze away from nakedness is off limits. The law of modesty itself does not change, but there is still a scale of fashion within which the law of modesty can be observed. We do hope that this sheds some light on the gentleman's problem and that it will not add to his confusion.*

The editors

Justified Retorts

I am a new subscriber to THE LIGUORIAN and have found it to be a most informative publication, devoted

to good, sound Catholic living, keeping the material even on controversial subjects down-to-earth, frank and honest without becoming stuffy. And all of a sudden I read your article on superstition in the August issue and I receive a sharp stab where it hurts most, right in my ego. I refer to your reference to handwriting analysis as a pseudo-scientific superstition.

For many years I have been interested in handwriting analysis. It has been used by personnel directors of corporations, by doctors and psychiatrists, by vocational directors and credit organizations. It has proven itself 98 percent correct in its findings and surely must be called a science. With these facts in mind I have taken a course in the subject and I became a certified grapho-analyst.

My big beef is this: I have always tried to maintain a dignified professional standing without the stigma of being a fortune-teller or carnival bump reader. Now you hold me up to ridicule among my family and friends. The only thing that will save me from such ridicule is a retraction of your statement that handwriting analysis is superstition. Please investigate and state the truth.

New York

H. R. P.

I just read your fine article on superstition. In it, however, you mention handwriting analysis as near superstition. I feel you owe your readers a correction of the misconception you gave them.

Grapho-analysis is an exact science that is being used by priests, nuns, ministers, doctors, lawyers, businessmen and police. It is being introduced into the Catholic school system by an order of nuns. In marriage-counseling it shows great promise, and there is no

estimate of the good it can do in the field of child guidance.

I could go on and on from my own experience. However, if you want more proof, send me a page of your own handwriting and I shall give you a character analysis that you will not be able to deny. You have misled your readers, and I'm sure you will correct your mistake.

Flint, Mich.

A. L. A.

For the first time I must disagree with something in one of your articles. (The others I find wonderful.) That is your statement that handwriting analysis is in the same category with phrenology and palm reading. These latter are indeed strictly nonsense. But graphology is an exact science. It cannot foretell the future, but it can reveal personality traits and idiosyncrasies of one's nature. In all fairness to you, you did say it was a borderline science. But a little study will prove to you that it is more than that. If you care to challenge this letter, just send me six lines of your own handwriting and I will analyze it free of charge. Then you can form your own opinion of the accuracy of this science.

New Mexico

Mrs. J. P. M.

I'm *confused*. Your August article on superstition calls handwriting analysis a form of superstition. The enclosed clipping reports how nuns are using it to analyze the characters of children. Are the nuns victims of superstition? Please clear up my confusion.

St. Louis, Mo.

Mrs. W. D.

We have apologies to make to all the certified graphoanalysts and other students of handwriting analysts who, as the above sample letters show, have indignantly resented our classifying of their specialty as in the same category

as palm reading and phrenology. It is clear that studies of handwriting can produce certain firm conclusions about certain types of people, and can be of great value in personnel work, youth guidance, etc. It has a right to be called a practical science, and we doff our hats to those who are using it for good ends. However, the danger is always present that some practitioners of this science will use it superstitiously, that is, to draw conclusions about the future that are unwarranted.

The editors

More Coming

I am always amazed at the hard and harsh manner you constantly take against a woman who has developed the wrong attitude toward sex relations with her husband. Never have I read in your pages that husbands should accept a measure of responsibility in the proper treatment of wives over and above providing food, shelter and clothing, and avoiding adultery, drunkenness and wife-beating. All of you priests seem to forget that wives and mothers are women, and women are human beings; and if they are human beings, they possess dignity, and as such are entitled to certain considerations that give no man a license to run roughshod over them as if they were less than an animal.

Illinois

N. N.

• *Readers who have never read anything about the duties of husbands in THE LIGUORIAN certainly have not been faithful readers. We suggest that they write us for copies of the following pamphlets, all of which first appeared as articles in THE LIGUORIAN: 1) How to Be a Good Husband; 2) How to Be a Good Father; 3) Ten Signs of Love in Marriage. An article will also soon appear in THE LIGUORIAN about the*

shortcomings, faults and sins of many husbands.

The editors

A Plea

Someone wrote to your magazine annoyed because they thought you published too many articles on birth control and similar topics. Please, please, don't stop giving us information and encouragement to do what is right in these matters. In six years of marriage I have had five pregnancies but lost my first two babies. I need the encouragement of hearing from other families who live by God's laws. I am one of those few for whom rhythm is practically impossible. We want a large family anyhow, so that is not my problem. It is only the constant nagging of a close relative who keeps saying, believe in the Church, but don't be fooled by her laws on birth control. Give us more happy letters from couples with a bunch of kids.

Chicago, Ill.

Mrs. L. S.

An Answer to the Plea

The letters you print in Readers Report about the hard lot of large families have encouraged me to point out some of the lighter aspects of such families. We have eleven children, from sixteen down to one and a half, and are expecting our twelfth in a few months. As for snide remarks about the "excessive" number of our children, I would say that we haven't heard any since we had our sixth or seventh. No doubt such remarks are made behind our backs, but not to our faces anymore. The gossips have considered us "hopeless cases" for a number of years now, and that has saved us from much petty annoyance. So if a mother is the object of unkind remarks, let her rejoice in the thought

that, as the number of children increases, the mean remarks will decrease. I can't understand how a 34 year old mother can think she would be taken for 50, unless she forgets that little touch of lipstick and a bright smile. I am always amused, on the other hand, at those who say to me, at 36, that I just don't look old enough to have eleven children.

Troy, N. Y.

Mrs. J. L.

God's Word

After reading the article on rebellious wives in the April issue, I should open this letter, with "Hail, little Caesars!" I'm going to sound off. Since when is marital affection a duty the wife is supposed to render to the husband and vice versa? It certainly is not one of the ten commandments or six precepts of the Church. We always understood it to be a privilege, not a duty. When any man goes through nine months of pregnancy six or more times, I'll listen to his words of wisdom. He's not the one whose figure goes out of shape, or has to give up swimming and other sports. People like yourselves, without knowledge and understanding of certain situations should never attempt to advise others about them. My blood is boiling over your silly statements.

Dearborn, Mich.

Mrs. N. F. W.

• *Don't listen to us, dear lady, but if you believe in God and His revealed word in the Bible, take up your Bible and read 1st Corinthians, chapter 7, verses 2-6.*

The editors

Growing Spiritually

After four years of reading your magazine we would feel as though our right arm were missing in regard to making moral decisions for our family

if the copies were not here to advise us correctly. Though you have many times been accused of not understanding family problems, I know different because you have solved each particular problem we've been faced with; and this happened so many times, it just couldn't be accidental. I am sure the Holy Spirit is in your office helping you to write each issue. May I also add a note of encouragement to those who are afraid of larger families because of health, finances, etc.? We have seven living children; we have lost two; we are on a smaller salary than most of our neighbors. So we can say that we have experienced a few hardships. It is more than worth the troubles you experience to grow together spiritually. The crosses bring with them love for each other, better understanding and love for the worthwhile things in life. If only you can learn to say, "Thy will be done!" all of these troubles pass with time. If only people could rely on God's strength and not on their own weak selves, they would not be afraid to meet any obstacle thrown in their way. Many thanks for your continual help to us in bringing up our family!

N. N.

Mrs. L. L.

Kind Words

Thank you for your articles on religion for little children and for the stories about the saints to be read to the little ones! I wasn't blessed with a gift of gab. (Coming from a woman, this sounds funny!) Anyway I talked till I was hoarse one night, just answering questions our two pre-school boys asked — questions that popped from your articles. No other reading ever brought so many questions from our two small boys. I hope you will continue to publish articles like that.

Wheeler, Mich.

Mrs. J. K.

Patrons

for the

Month of

November

J. FITZPATRICK, C.SS.R.

THE man chosen as leading patron for this month is one whose career in sanctity contradicts the false values upheld by many so-called respectable people in the world. He is Blessed Martin de Porres, Dominican lay-brother who was born in Lima, Peru, in 1579, and died there in 1639.

For those who presume to boast of their high birth and their good family connections, it may be useful to reflect that Martin was an illegitimate child, born of a Spanish knight and a native woman who had been a slave. Here is a dark-skinned hero whose achievements were of such great and genuine worth as to shame

into silence those who would imagine themselves superior to him because their skin is white and his was black.

Martin's own father was ashamed of him because of his facial resemblance to his Negro, low-born mother, and while acknowledging the boy, left him to the care of others. At an early age he was drawn to the service of God, and when he was fifteen he received the habit of St. Dominic at the Rosary convent in Lima as a lay-brother. Here, as his charity and fidelity became better known, he was given increasing responsibilities. He was entrusted with the office of distributing the convent's daily alms of food to the poor, and it is said that under his hand this was sometimes miraculously increased.

Martin was inspired with a special charity for the sick and those neglected by polite society. He was instrumental in establishing an orphanage and hospital in Lima, and besides took upon himself the care of the miserable slaves who were being brought to Peru from Africa.

There was a love for small animals in Martin that made him kin to St. Francis. Even with rats and mice he could not be harsh, and modern veterinarians may be pleasantly surprised to learn that here was a man who 300 years ago kept a kind of hospital for dogs and cats in his sister's house. Yet he was no sentimental or idle dreamer; biographers describe him as being very careful and prudent in making use of the money and goods he collected for charity.

Lima was rich in her saints at this period, and Martin was a close friend of that flower of Latin America, St. Rose of Lima.

Worn out by his charitable labors, and humble and patient to the end, Martin died in his priory on November 3, 1639. He is rightly looked upon as special patron for interracial justice and harmony. His feastday is observed November 5.

Other patrons of the month:

November 1. All Saints. Today we honor all possible patrons of all possible causes. As the postcommunion prayer of the Mass expresses it: "May Thy faithful people, O Lord, always rejoice in paying reverence to all Thy saints, and may they be helped by their unceasing prayers."

November 3. St. Hubert, patron of hunters. This eighth century saint is said to have been converted by seeing a cross between the antlers of a stag he was pursuing.

November 4. St. Charles Borromeo, Cardinal Archbishop of Milan, Italy, died 1584. Patron of seminarians because of his great interest in their development.

November 6. St. Leonard of Noblac, sixth century patron of prisoners of war.

November 10. St. Andrew Avellino, who died in 1608, of apoplexy, or to use a term more common today, a "stroke." A modern doctor might have termed it a coronary occlusion. St. Andrew's intercession is sought by those who have suffered such an attack, or who fear it.

November 11. St. Martin, bishop of Tours in the fourth century. This great wonderworker is appealed to for help by those who are fighting to overcome the vice of alcoholism in themselves.

November 13. St. Homobonus, died 1197. *Homo bonus* is Latin for good man, and this saint, merchant and tradesman, well deserved his name. He proved, in fact, that even in the business marts a man can become a saint by love of God and uprightness in his dealings with men. Patron of merchants, tailors, shopkeepers.

November 13. St. Stanislaus Kostka, died as a Jesuit novice when only 18 years of age in 1568. Patron of novices, and of his native Lithuania, sadly in bondage at the present time.

November 15. St. Albert the Great, doctor of the Church, died on this day in the year 1280. He was a pioneer in the study of natural sciences, and patron of all students in that field.

November 19. St. Elizabeth of Hungary. Died 1231. Patron of bakers, perhaps because of her great charity to the poor, to whom she delighted to distribute bread.

November 22. St. Cecilia, virgin and martyr of early Christian times. Patron saint of music and musicians.

November 23. St. Clement, third successor of St. Peter in the papacy. Patron of marble workers and stonecutters.

November 24. St. John of the Cross, doctor of the Church, and great writer in the field of mystical

theology. Patron of all contemplatives, and of students.

November 25. St. Catherine of Alexandria, virgin and martyr. According to her legend, she was a very learned girl of 18 who was able to refute the emperor's philosophers. This so enraged the ruler that he ordered Catherine to be broken on a wheel of torture. No saint in the middle ages was more widely invoked; she was claimed as patroness by wheelwrights, mechanics, philosophers, preachers, millers, tanners,

spinners, and many others. In France on her feastday young unmarried girls stage a demonstration in her honor, at the same time asking her help in securing for them good husbands.

November 26. St. John Berchmans, another young Jesuit who died as a student in 1621. Patron of seminarians.

November 30. St. Andrew, apostle, older brother of St. Peter, and patron (with the other apostles) of all with the apostolic itch.

MOTHER OF EACH NATION

Tia Maria, aged and infirm Mexican Senora in a parish of Southern California, taught the Spanish-speaking Padre who regularly brings her Holy Communion a charming lesson of the wonderful possessiveness Mexicans have in their devotion to our Lady. "She has not wrought similar things for any nation," reads the inscription frequently found beneath the picture of Our Lady of Guadalupe.

Father, consulting his busy schedule, suggested bringing Holy Communion to Tia Maria on Sunday morning, March 17. Maria was greatly pleased, yet whimsical disappointment crept into her expression of gratitude — might not the Padre bring her Holy Communion on Tuesday instead?

"Why Tuesday?" asked Father.

Maria revealed polite shock. Did not the Padre recall that Tuesday would be the feast of Senor San Jose, Foster Father of the Child Jesus? She wished to do this great patron the honor of receiving her Lord in honor of His faithful guardian of Nazareth. A great feastday indeed!

"But, Maria," said Father placatingly, "Sunday is a great feastday too! 'Tis no less than the feast of St. Patrick."

"Ah, Padre," lamented Maria, "but St. Patrick was not a Mexican, was he?"

"No, indeed, Maria, but neither was St. Joseph Mexican."

"Perhaps not," Maria conceded, and then remembering her beloved Lady of Guadalupe she added, "but he was married to a Mexican Senora!"

Way of St. Francis



Problems of Single People



Leaving a Widowed Mother for Marriage

Donald F. Miller, C.S.S.R.

PROBLEM: My mother has been widowed since I was one year old, is now in her middle fifties, and works for a very limited salary. She has been an outstanding example of Catholic motherhood all these years and has done everything to provide for me. I am 24 years old, and often think of the possibility of getting married some day, even though I have no serious girl friend at the present time. If a serious possibility should arise, I would feel very guilty about leaving my mother to live alone. Though she is in excellent health now, I would worry a great deal lest she should become ill some day and be unable to work at all. All these things run through my mind and make me wonder about the moral aspects of a son leaving his mother in a situation like this to start a home of his own. I have my mother's encouragement to do this, if the right time for marriage comes, but I want to be practical about it. Can you help me?

SOLUTION: There is such a thing as a man's dedicating himself to the care of his widowed mother and making a kind of vocation out of this work. (The same may be said for a daughter.) However, the decision to do so should be deliberately and freely made; it should be based upon the solid spiritual motive that the sacrifice of marriage involved will be turned into an offering of love for God; it

should be accompanied by the strong resolve that, as long as there is a firm determination not to marry, the dangers of steady company keeping will not be entered; and finally, the person who makes such a decision must build up strong habits of spiritual activity, such as daily prayer and frequent reception of the sacraments. Without all these safeguards it would be a dangerous decision to renounce marriage in order to provide into the distant future for a mother who is not in need at the present.

Is there any real obligation for a man or woman in the situation of the one who wrote the above letter to make a decision of this kind? The answer is no. First of all, because it is possible for a man in this situation to marry and still to be able to come to the aid of his mother in any real necessity. Secondly, because God may make it clear, through the inclinations and opportunities of a grown man that He wants Him to enter a special vocation and to take up responsibilities other than that of directly and solely providing for the distant future of his mother.

If this were not so, few loyal sons and daughters could ever feel free to enter a marriage of their own or the priesthood or religious state. It is always possible to worry that perhaps 10

or 20 years from now a mother or father will be in need. It would signify a great lack of confidence in God for adult individuals to make this vague future possibility a reason for renouncing a vocation to which they seem to be called by God.

In general, we would say that too often grown sons and daughters permit emotional ties to one or both of their parents to stand in the way of their fulfilling a vocation of their own. Sometimes parents themselves selfishly maneuver and conspire to hold on to their adult sons and daughters, even when God is obviously calling them elsewhere. (In the case here presented, the mother seems to be free from such selfishness.) Very often this sort of thing leads to frustration and bitterness in the later years of those who

have deprived themselves or been deprived of a life work of their own. In some cases it leads to the awful bondage of habits of sin.

Therefore we say to the man who presented the above problem, and to all in similar situations: As long as you are free to do so, dedicate yourself to the care and happiness of your good mother. But lead a normal life. Mix with people; go out with girls; pray that God will make His will known to you. If eventually you are strongly attracted to marriage, accept that as your vocation and have confidence that God will not permit your mother to suffer unduly because you did His will. If you decide to stay with your mother, spiritualize your motives and your whole life and make this a vocation that will keep you close to God.

SPOT MEDITATION

"All things, in short, are full of sorrow for mortals, all human things are fearful and yet ridiculous — like to thistledown, to a shadow, to dew, to the idle wind, the flight of a bird, to a vapor, a dream, a wave, a ship, a footprint, a breath; to dust, to a world perpetually changing all things as it revolves — now stable, now rotating, now falling, now fixed by seasons, days, nights, labors, death, sorrows, pleasures, diseases, calamities, prosperity. Not without great wisdom is it, O Christ, that you have so appointed that all the things of this life are uncertain and unstable. Doubtless it was that we might learn to glow with love and desire of something firm and settled, that we might tear away the mind from thoughts of the folly of the flesh, and might preserve pure and intact that image given us from above; might lead a life apart from this life, and, in short, by changing this world for another, bear with fortitude all the difficulties and trials of this life."

St. Gregory Nazianzen

GOOD QUESTION

When a man dies his heirs bend over his testament and ask: What did he leave behind? But an angel bends over the dying and asks: What did he send ahead?

No single prophecy foretells all the details of the sufferings of Christ; yet there is a psalm of the prophet David which is so vivid in its description of Christ's sufferings that it might well have been written at the foot of the cross.

WHEN Jesus was about to make His final journey to Jerusalem He described the sufferings there awaiting Him in full detail to His apostles. He foretold His own death and promised that He would rise from the grave on the third day afterward. Though His followers did not then understand Him, later on they came to have a comprehension of the great mystery of the cross and eagerly sought out the passages in the Old Testament which prophesied both His passion and His triumph. Jesus had taught them to do this even as He was dying on the cross by quoting from a prophetic psalm which, centuries before, had vividly pictured Him as the suffering Saviour and also foretold His ultimate victory.

Setting forth to the Holy City, our Lord had said: "Now we will go up to Jerusalem, and all that has been written by the prophets about the Son of Man will be accomplished. He will be given up to the Gentiles and mocked and insulted and spat upon; they will scourge Him, and then they will kill Him; but on the third day He will arise." Now there is no single prophecy which details all these sufferings nor does any one prophet foretell them all, yet there is a psalm of the prophet David which is so vivid in its description of Christ's

David and the Sufferings of Christ

JOHN E. DOHERTY, C.S.S.R.

passion that it might well have been written at the foot of the cross. It was the first line of this psalm that Jesus uttered in His last groans before death.

Eli, Eli, lamma sabbacthani.

These were among the last words spoken by our Lord before He released His soul from His body. The leaders of the Jews did not under-

stand them but the mother of Jesus and the few faithful followers who persevered at the foot of the cross did understand His words. They are Aramaic, a language then spoken by the Jews, and are identical with the first line of David's 21st psalm as it has come down to us in that language. In his Gospel, St. Matthew tells us its meaning: My God, my God, why hast thou forsaken me?

This is the greatest of the Passion Psalms and is solemnly recited by the Church in our times during the stripping of the altars on Holy Thursday and Good Friday. When he spoke these words, the prophet David was moved by the Holy Spirit to utter them in the person of the future Saviour of the world.

Sometimes, in the Old Testament, God would order His prophets to dramatize His message to His people by their actions as well as by their words. Thus He led David, the King of Israel, into great anguish and desolation of spirit so that his cries then uttered would prepare the hearts of men for those of our Lord Himself in His passion a thousand years later. Hence, in composing this psalm, David was thus more than a prophet, for in his own sufferings he was also a type of Christ.

The most likely moment for this prophetic psalm was when Absalom, David's favorite son, gathered a force of determined men and drove the king from Jerusalem. Absalom conspired with others of David's family and with some of his closest coun-

sellors to take away his father's throne and even his life. Fleeing in sorrow, David crossed the brook Cedron and ascended the Mount of Olives, the same path to be taken by Christ later on the night of His agony.

It is true that David's troubles were brought on his head as divine retribution for infidelity and sin, yet in this psalm the prophet reveals that spirit of penance, humility, abiding trust in God and boundless love for Him which in the end deserved well of God and has made David a saint in the Catholic Church. When the prophet spoke these verses they were among the sublimest poetry ever uttered by man. Our Lord, on the other hand, was an innocent sufferer for our sins and on His lips the lines of the psalm are almost a literal description of His sufferings.

My God, my God, why have You
forsaken me,
keeping my deliverance far from the
words that I groan?
My God! by day I cry to You, and
You do not answer;
and by night and get no rest.
Yet You are the Holy One,
enthroned above Israel's hymns of
praise.

For many a night and day King David would implore the help of Yahweh seemingly in vain before He could conquer the treacherous Absalom and return victorious to Jerusalem. Although the agony of our Lord began in the evening after the Last Supper, when He went with three of His apostles to the Garden

of Olives, His acute suffering of soul endured until the next afternoon, when He groaned forth the words of this psalm on the cross.

As Jesus entered the garden, He "grew sorrowful and dismayed," and said to His companions: "My soul is ready to die with sorrow." Then He also prayed to His heavenly Father: "My Father, if it is possible, let this chalice pass Me by; only as Thy will is, not Mine." His sweat then fell to the ground "like thick drops of blood." The cause of this spiritual anguish was the burden of all the sins of the world which Jesus bore and also the crushing sense of futility He felt, since for many souls His expiation would be fruitless.

Our fathers put their trust in You,
they put their trust in You, and You
delivered them.
they called on You and were set free,
they put their trust in You and were
not put to shame.
But I am a worm, not a man;
the scorn of men, despised by the
people.

In moments when God seemed far from them, the prophets always reminded the Israelites of how God had repaid the trust of their ancestors by aiding them and even manifesting Himself to them. Now King David thought of Yahweh's intervention in the life of Abraham, in that of Isaac and Jacob. He thought of Joseph in Egypt and Moses leading the tribes of Israel to the destined land of Canaan. He remembered God's providence over the judges whom He had appointed first to rule the tribes in

the Promised Land. Now here was he, David, the Lord's own anointed king of His own kingdom, apparently forsaken by God and despised by the people.

Absalom had won the support of the tribes of Israel by treachery, and as he advanced with a huge army toward Jerusalem a messenger brought word: "All Israel with their whole heart followeth Absalom." David abandoned the very city that he, himself, had captured and dedicated to God and as he did so he imagined Absalom's sympathizers mocking, sneering, condemning him.

The mood of David is appropriately expressed in verses of the psalm, yet they are more apt still on the lips of Christ in Whose person he was also speaking. Jesus was King of Kings and Lord of Lords, the Saviour awaited by His people for many centuries. Yet they now preferred a robber to Him. They beat Him with scourges and maliciously crowned Him with a crown of thorns to show their contempt of His claim to be a king. As He toiled up the hill of Calvary, laden with a cross for His own execution, they surrounded Him, leering, spitting, mocking at Him. Far more than David He was the one Who was treated like "a worm, not a man, the scorn of men, despised by the people."

All who see me scoff at me,
they mock at me with parted lips
and wagging heads;
He relied upon Yahweh. Let Yahweh save him;

Yahweh will help him, if He is pleased with him.

in the dust of death you seek to place me.

When Absalom's forces entered the city, they celebrated their victory. David sent one of his followers back to be a spy amongst them and from him word came to the king that the traitor and his followers were enjoying the fruits of their triumph. Were not their consciences touched on seeing that they had driven forth the very king whom Yahweh Himself had had anointed through the prophet Samuel? Doubtless, they considered their easy victory a proof that God had forsaken David.

It may be that the words: "He relied upon Yahweh. Let Yahweh save him," were the very words of his enemies reported back to the king. In any case they are almost the exact words the leaders of the Jews hurled scoffingly at Christ as He was dying on the cross. The scribes and chief priests during our Lord's crucifixion dramatically fulfilled the prophecies in this psalm. As St. Matthew describes them, they jeered at Him and shook their heads. They passed mockingly beneath the cross and they certainly must have thought of the words of this verse from the psalm when they cried out: "He trusted in God; let Him deliver him now, if He wants him, for he said, 'I am the Son of God.'"

I am poured out like water,
disjointed are all my bones,
my heart has become like wax,
melting away within me.
Dry as a potsherd is my throat,
my tongue is glued to my palate.

So great was the bitterness of King David in his defeat that it affected him physically. He felt limp, his heart melted within him, his bones ached, his throat became dry, he longed for death.

Yet he seems rather to be describing the physical sufferings of Christ on the cross than his own. It is Christ speaking rather than David. When our Lord had hung on the cross for three hours and had cried out the first lines of David's psalm, His next words were: "I thirst." Someone ran and fetched a sponge and soaked it in vinegar and reached it up to Him on a rod and offered Him to drink. Shortly afterward He said: "It is consummated!" and "Father, into Thy hands I commend My spirit."

A soldier pierced His side with a spear, and in his account of the passion St. John says, "Immediately blood and water flowed out." This was to emphasize the line: "I am poured out like water."

The body of Christ was then taken down from the cross and given to His mother. She and the other holy women placed it on a shroud to ready it for burial. This was to fulfill the words: "In the dust of death you seek to place Me."

To this day the shroud of Christ may be examined and the stains from His wounds seen. Doctors have analyzed one huge stain which oozed from His side and they diagnose the

fluid on the shroud as blood and water from within the heart of Christ that had broken under suffering and strain. The prophet indicated this when he said: "My heart has become like wax."

Dogs close in upon me,
a horde of scamps encircle me,
they pierce my hands and my feet,
I can count all my bones.

As the King came forth with his weebegone followers there were those on the hillside who did not conceal their glee. One of these, Semei, a relative of King Saul whom David had displaced as King of Israel, ran after David, cursing him, throwing stones, hurling insults.

"Why should this dead dog curse my lord the king?" said one of David's soldiers.

He would have killed Semei, but the king restrained him. "Let him alone," said David, "that he may curse as the Lord hath bidden him. Perhaps the Lord may look upon my affliction, and the Lord may render me good for this day."

Was this description of Semei as "a dead dog," in David's mind when he wrote these verses? Spies had brought word that Absalom's counselors were urging him to pursue after David's army and make an end of them; they must not stop anywhere short of the wilderness. To the weary king and his men the hordes in hot pursuit after them must have seemed like so many dogs, snapping at their heels, encircling them.

As prophecy there can be no doubt of the meaning of these verses. They were to be fulfilled when Jesus was crucified. The curious throngs pushing forward, growling, barking up at Christ and hurling insults resembled nothing so much as a pack of dogs. The words placed on our Lord's lips, "They have pierced My hands and My feet, they have numbered all My bones," have since become part of Catholic prayer-life, aspirations to be recited before a crucifix. The mother of Jesus must have been the first to recite them with her Son since a mother, it is said, suffers even the physical pains of her son.

They gape at me, they stare scoffingly,
they divide my clothes among them,
and for my robe they cast lots.

David's spies brought him word of how Absalom's forces had taken over Jerusalem. These verses seem to be the prophet's reflections on the looting of his palace and intimate possessions. Apparently the soldiers spared nothing; they rushed into the royal chambers; they curiously examined everything; they rolled dice for the king's belongings.

Again, as prophecy the verses are a literal description of what was to take place at the foot of the cross. St. John, in his Gospel describing Christ's passion, reports: "The soldiers, when they had crucified Jesus, took up His garments, which they divided into four shares, one for each soldier. They took up His cloak, too, which was without seam, woven from the top throughout; so they

said one to another, 'Better not to tear it; let us cast lots to decide whose it shall be.'"

The evangelist explains that this was in fulfillment of the lines of this psalm, "They divided My spoils among them and cast lots for My clothing."

Suddenly in this passion psalm there comes a change. The mood turns from sadness to joy.

He did not spurn or despise the sufferer in his misery,
He did not hide His face from him;
and when he cried, He listened.

Yahweh at last came to the aid of His king. Absalom, the traitor, had wasted too much time in Jerusalem and David was able to rally his army, secure in the confidence that the "Lord is at my right hand to make me stand firm." He came storming back to the Holy City, routing his enemies.

But just as the sufferings of David were a type of Christ's sufferings, so also did his victory foretell the triumph of Christ. The body of the apparently vanquished Jesus was placed in a tomb hewn out of a rock. The leaders of the Jews were mindful of Christ's promise to rise from the dead. Hence they sought permission to seal up this tomb and place a guard over it. It was on Easter Sunday morning that the prayer of Christ sent up from the cross as He was dying had its triumphant answer. The crucified Saviour broke the seal of the tomb, rose out of the grave, and began "to put all His enemies under His feet."

Upon You will I center my praise in the great assembly.

I will fulfill my vow in the presence of those who revere Him.

The needy shall eat and be filled, those who fear Yahweh shall praise him;

May your hearts live forever!

Now that the Lord had given him victory, David was not likely to forget to give thanks to Yahweh or to neglect the promise made to Him in the moment of deepest abjection. Then he had vowed that if Yahweh delivered Him he would celebrate a banquet of thanksgiving with the poor and needy in Jerusalem.

As a prophecy to be fulfilled in Christ these verses foretell the Eucharistic banquet of the Mass. At the Last Supper the night before He died, not only did Jesus Himself celebrate the first Mass, but gave His apostles the power to be His priests in the New Law and to renew this meal as a sacrificial banquet. In it His Sacrifice was to be represented and renewed under the species of bread and wine. The needy, that is those who realize their need of grace, would be present. They would receive the body and blood of Christ in Holy Communion and be abundantly nourished by it. Thus their hearts would "live forever," as Jesus taught us when He promised the gift of the Eucharist: "If anyone eat of this bread, he shall live forever, and the bread which I will give is My flesh, for the life of the world."

The Mass not only commemorates the passion and death of Christ but also His triumph, His resurrection

and ascension. It reminds us that Jesus on the cross offered "a prayer and entreaty to God Who could save Him from death, not without a piercing cry, not without tears." And that prayer was answered.

All the ends of the earth
shall remember and turn to Yahweh.
All the families of the nations
shall worship Him,
because dominion belongs to Yah-
weh.

He is the ruler of every nation.
Before Him alone shall the mighty
ones of the earth fall prostrate;
before Him shall all those in the dust
bend the knee.

To Him my soul shall live,
my descendants shall serve Him.
The coming generations shall be told
about the Lord.

They shall proclaim His justice to
people still unborn.

Yahweh has accomplished this.

The final prophecy of David in these last lines is fulfilled in the Church of Christ. Today the mighty ones, rulers, nations, peoples come from the ends of the earth to enter into the Catholic Church. There they bow down before God the Father and acknowledge the salvation that He has wrought for us through Jesus Christ, His Son. The cross is the sign of hope that all have in Jesus. Each generation passes on the story of Christ's passion and death and His ultimate victory to succeeding generations in the Church. All are moved by the cross to give thanks to God and to see that the great mystery of our salvation is summed up in the cross. And this will go on until the end of time.

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For Wives and Husbands Only



A Plea for Husband's Companionship during Childbirth

Donald F. Miller, C.S.S.R.

PROBLEM: I am sure this letter needs to be written, though I am not sure that I should be the one to write it or your publication the one to receive it. I am 29 years old, the mother of three children. The situation I speak of is the old hospital rule that forbids husbands to enter the labor or delivery rooms while their wives are having babies. I do not know whether this rule is still rigidly followed everywhere, but it is in the only Catholic hospital in our city. I cannot believe that God or nature intended this. To me it is very frustrating not to have the one human being with whom, in the words of the marriage ceremony, I have become one, beside me when our child is being born.

I consider myself normal — not an hysterical female nor a neurotic. But it takes all the will power I can muster to brave a smile and go off alone to face the birth of our baby. Professional people are helpful, but they can never take the place of the one you love. If something is not done to change this old-fashioned rule, I shall continue to offer up my loneliness, and no matter what happens, I shall continue to have babies. I shall just wish and hope and pray that some day it will be different.

SOLUTION: A considerable number of articles have been written, both in professional and popular magazines, on this subject in recent years.

All admit that in many cases it would be of great help and comfort to the wife if she could have her husband beside her in the difficult hours of labor and at the time of delivery of the child. If we are not mistaken, there are some hospitals that do make frequent exceptions to the old rule of "no husbands allowed in delivery rooms."

However it would not be fair to write an impassioned plea for a universal setting aside of the old rule. We think that exceptions should and can be made under certain circumstances, but that there are also considerations of which hospital authorities have to be acutely aware.

First, there is the fact that not all husbands are alike in temperament and reaction to the sight of their wives in pain and in the time of delivery of a child. Some are by nature inclined to be unnerved by any suffering, and acutely distressed over the physical circumstances accompanying the birth of a child. What might be a perfectly normal procedure, or what could be necessary though unusual measures taken by the attending physician, might make the husband overanxious, hard to handle, even hysterical. Just as it has to be decided that it is not good for some people to witness the per-

formance of an operation on one who is deeply loved, so too there are some men for whom the sight of their wives in delivering a baby would not have a wholesome effect. For example, we know of one case of a husband who was permitted to watch his wife in childbirth, who made this the occasion for deciding that from then on he would practice contraception, so that his wife would never again have to go through what he had seen.

Some of these unpredictable reactions of husbands could be prevented by good instruction given to them beforehand. But theoretical instruction is no guarantee that a man will not make himself a burden in the delivery room.

Another factor that has to be considered, especially in hospitals of any size, is the problem of space. Doctors and nurses need free access to the patient, to do things for her that no husband can do. This becomes doubly difficult in the case of husbands who by temperament cannot help making a nuisance of themselves.

Most of these objections to having husbands present apply primarily to the delivery rooms. In the hours of labor preceding actual delivery, we think that in a vast number of cases the husband might be allowed to be with his wife, to offer that comfort and encouragement that only a familiar and beloved face and voice can give.

GOOD REASON

A young machinist went to the hospital to see his newborn son. He asked the nurse why his son, as well as all the rest of the newly arrived citizens, was crying so hard.

"Well," replied the nurse, "if you were only a few hours old, had no clothes and no money, were out of a job, and owed \$1,700 as your part of the federal debt — wouldn't you put up a howl, too?"

Credit Union Bridge

TEN REASONS WHY I USE PROFANITY

It pleases my mother.

It is a fine mark of manliness.

It proves I have self-control.

It indicates how clearly my mind operates.

It makes my conversation so pleasing to everybody.

It leaves no doubt in anyone's mind as to my good breeding.

It gives people the impression that I have more than an ordinary education.

It is an unmistakable sign of culture and refinement.

It makes me a very desirable personality among women, children and respectable people in general.

It is my way of honoring God Who said: "Thou shalt not take the name of the Lord, thy God, in vain. For the Lord will not hold him guiltless that taketh His name in vain."

POINTED PARAGRAPHS

Everybody's Shrine to Our Lady

Americans traditionally are impressed by size, and not only if they live in Texas. Perhaps the first thing to be said, therefore, of the new national shrine of the Immaculate Conception in Washington, D.C., should touch on its colossal measurements. By any standard of comparison, this church is well up among the ten largest religious edifices in the world. It is, of course, the largest Catholic church in the United States. It is 459 feet long (almost the equal of two football fields laid end to end) and 240 feet wide. It has a seating capacity of 3000, and a total capacity of 6000. Its sanctuary, the setting for the magnificent altar, is so vast that it can accommodate all of the more than 200 United States bishops with chairs and kneeling benches, and still leave room for the largest and most impressive church ceremonies. To the left of the entrance a bell-tower will soar 329 feet in height. This campanile or bell-tower is the gift of the Knights of Columbus.

Statistics like these sound impressive, but in the true picture they are of minor importance. What is more important is that after many years of planning and labor, the upper church

of this National Shrine will be dedicated on the morning of Friday, November 20. What is more important is that the Shrine has been built as an act of homage to the mother of God. It is also a plea for her intercession and protection, since she is the patroness of this country under the title of her Immaculate Conception, chosen as such by the bishops of the United States more than a century ago, in 1846.

In that year the bishops were assembled in the sixth provincial council of Baltimore, and in their resolutions they voiced "the determination, unanimously adopted by us, to place ourselves and all entrusted to our care throughout the United States under the special patronage of the Mother of God, whose immaculate conception is venerated by the piety of the faithful throughout the Catholic Church. . . ."

In 1913, Bishop Shahan, then president of the Catholic University, conceived the idea of erecting a great national shrine in the nation's capital to symbolize this dedication and made a public appeal for funds. Cardinal Gibbons gave his immediate support to the idea, and Pope St. Pius X, then reigning, wrote on hearing of it:

"How highly we esteem this project We need not say, since nothing could be more useful to the Church or further more helpfully the welfare of the Republic."

After some years of planning and preparation, excavations finally began, and by October, 1931, the north crypt, embracing the splendid lower church, was completed. For the next two decades, with a great depression and World War II intervening, little work was done on the shrine. In 1953 the bishops of the United States conducted a nation-wide appeal for funds with which to erect the superstructure. This was begun in the summer of 1955, and is now ready for dedication.

Most Catholics will have seen pictures of this magnificent new church, rising so gracefully with its domes and towers on the Washington landscape. All Catholics surely will take pride and joy in being able to offer this expression of their homage to our Lady. It was their offerings, large and small, which made the Shrine possible. Only a comparatively small number will be able to attend the actual dedication on November 20th. But all can be present in spirit for this event of such great significance. In most parishes there will be triduum ending on that day, and thus the prayer of homage to the Blessed Mother, our national patroness, will rise from millions of hearts throughout the land.

Catholic Relief Services

From the monthly magazine, *Maryknoll*, we cull the following

heart-warming statistics on the tremendous private charitable relief agency called CRS, or Catholic Relief Services, designed to bring help to millions of needy persons throughout the world. CRS receives grants from intergovernmental, governmental, and private sources, but it is dependent chiefly on contributions made to the American Catholic Bishops Relief Fund. An appeal is made and a collection taken up during Lent each year in the majority of the 16,300 Catholic parishes in the United States.

This collection brings in several million dollars, which becomes the "first stage rocket" in a relief program for the poor and needy in Europe and the Orient. This program dispenses annually some \$140,-000,000 worth of materials. Surplus foodstuffs donated by the United States government (cheese, wheat, flour, milk, butter and butter oil, dried beans, corn and cornmeal) account for a great part of the total. Besides there is the annual Thanksgiving Clothing Collection, which brings in close to 15 million pounds of usable shoes and clothes, and other donated supplies, including medicines.

How does this vast relief program make itself felt? Consider the following facts and figures; applicable to the work of CRS in 1958:

CRS helped more than 40 million needy persons in 51 countries.

CRS shipped overseas more than one billion pounds of clothing, medicines and United States government surplus foods.

CRS assisted nearly 15,000 refugees to emigrate to the United States, Canada, Australia and other hospitable countries.

The tonnage of materials handled annually by CRS in a typical year equals 29,411 carloads, enough to make up a freight train 278 miles long.

Surely there is no one who will not consider it a privilege to be part of this great charitable endeavor. Particularly at Thanksgiving time it is appropriate to give out of our plenty to those who are in need. In feeding the hungry and clothing the naked, after all, we are serving Christ Himself. For did our Saviour not say in so many words: "Amen, I say to you, as long as you did it to one of these My least brethren, you did it unto Me?"

Talks to Priests on Tapes

Notice has reached us of a new project for priests which seems worthy of comment. This project is based on the need which all priests recognize in the midst of their busy life of replenishing their spiritual resources. If their own spiritual life is allowed to suffer, their work in the ministry suffers as well.

The Church, realizing this fact, has made it obligatory for every priest to make a retreat once a year, which means that he withdraws from his work for a few days and considers at close range his personal relationship to God. In many dioceses there are also occasional days of recollection for priests, while for priest members of religious orders,

these occasional periods of recollection are part of their rule of life.

Many priests, however, are caught up in a round of pastoral activity which makes it difficult for them to observe all these periods. For such as these, particularly, the program called "Thabor" (after the mountain of our Lord's transfiguration) is designed. Produced by the Fathers of the Society of St. Paul, Thabor offers to the busy priest, on long-playing records or on tapes for his tape-recorder, conferences which are prepared and delivered by competent and experienced retreat masters. In the quiet of his room the priest can listen to these talks and derive from them new courage and inspiration in his work.

These conferences are arranged in groups of four (on two long-playing records or on one tape.) The topics of the first series available include: 1. The Passion of Our Lord; 2. Christlike Charity; 3. Holy Orders; 4. In the Footsteps of the Master. As planned, Thabor conferences will be mailed to priest subscribers every two months, with four 25 minute talks in each group.

The yearly subscription rate for 24 talks on 12 twelve-inch records is \$25. Other information may be secured by writing to the Reverend Director, Thabor, Society of St. Paul, Canfield, Ohio.

Philosophy of Living

In the almost free-for-all scramble of self-styled religious thinkers outside the Catholic Church to tell the world their views of what religion

should be and what it should mean in a person's life we often hear the term, "philosophy of living."

Does a Catholic have a philosophy of living?

First of all, let us state what we mean by a philosophy of living. Another term for a philosophy of living is: a reasoned and practical plan of life. Translated into simple language, a philosophy of living is simply a unified collection of reasons or principles on which one tries to base the conduct of his life.

A genuine Catholic might describe his philosophy of living by stating these reasons or principles:

I was created, like all other things that exist, for the honor and glory of God. That is, God wished to reproduce some of His own perfections in me, that my existence might be like an everlasting proof or evidence of His power, intelligence and freedom, and therefore an honor to Him just as any work of art is an honor and a glory to the artist.

I was so created that I must seek happiness in the unlimited degree in which God made it possible for me. Unless I can attain this happiness, God will never be honored fully by my existence, as He intended, because I shall always be something less than He intended me to be—a poor evidence of His power, and a miserable image of His intelligence and love.

I can attain that happiness only by fidelity to the laws that He has made to govern my conduct in this world.

It will not do for me to say that I *must* have happiness, and that therefore any means of attaining it must be lawful. God alone understands me fully, and God alone knows what will lead me to unlimited joy. He has made that known in the laws He imposed upon me.

In attaining happiness and thus giving honor to God as a perfect man, I shall at times have to undergo sacrifice and pain. Rejecting temptations, giving up dangerous friends, denying my flesh, submitting my will — these things cost sacrifice and pain. I do not mind, because God Who commanded them knew what He was doing, and God never acts cruelly or unwisely.

I am the only creature on earth to whom God gave the privilege of freely honoring Him by freely choosing the happiness He has intended for me. All other things He has forced to do His will, to represent His perfections, to attain the end He set for them. By this I know the meaning of the statement that I am made to God's image and likeness; and just as He has freely made me, so I can freely fulfill or frustrate His plan.

At least once a month every Catholic should make a meditation on these simple elements or principles in the philosophy or plan by which he should live. These truths make us feel the nobility of our nature, the folly of sin, the greatness of our destiny, the value of our thoughts and words and deeds in the sight of Him Who looks on us as the images of His own infinite being.

LIGUORIANA

THE PRACTICE OF THE LOVE OF JESUS CHRIST

Introduction

*Chapter III—The Great Confidence We
Should Have in the Love
Jesus Christ Has Shown Us
and in All He Has Done for Us*

By St. Alphonsus Liguori
Translated by
C. D. McEnniry, C.S.S.R.

DAVID placed all his hope of salvation in his future Redeemer and said: "Into Thy hands, O Lord, I commend my spirit; Thou wilt free me, O Lord, God of fidelity." How much more should we put all our hope in Jesus Christ, now that He has come into the world and completed the work of redemption! With greater confidence than David each one of us should say and keep on saying: "Into Thy hands, O Lord, I commend my spirit; Thou wilt free me, O Lord, God of fidelity."

If we have great reason to fear eternal death on account of the offenses we have committed against God, we have, on the other hand, still stronger reasons to hope for eternal life through the merits of Jesus Christ; for these merits have infinitely more power to save us than our sins have to damn us. We indeed have sinned and by our sins merited hell, but the Redeemer has come to take upon Himself our sins and to satisfy for them by His sufferings. "Surely He hath borne our infirmities and carried our sorrows." (Is. 53:4)

In that unhappy moment in which we sinned God wrote our sentence of eternal damnation; but our merciful Redeemer — what did He do? "Blotting out the handwriting of the decree that was against us . . . He hath taken the same out of the way, fastening it to the cross." (Col. 2: 14) He cancelled with His blood the decree of our condemnation, and then He fastened it to the cross, so that every time we see our sentence of condemnation for the sins committed, we may at the same time see the cross whereon Jesus Christ, dying, cancelled it with His blood, and so reawaken our hope of pardon and eternal salvation.

How much better the blood of Jesus Christ pleads for us and obtains for us the divine pardon, than the blood of Abel cried out against Cain! "You have come . . . to Jesus, the mediator of the New Testament, and to the sprinkling of blood which speaketh better than that of Abel." (Heb. 12:24) As though the apostle had said: "O sinners, happy you, who after your sin have had recourse

to Jesus crucified, Who has shed all His blood in order to become mediator of peace between sinners and God and to obtain pardon for them! Your sins indeed cry out against you, but the blood of the Redeemer pleads in your favor, and at the voice of this blood, divine justice cannot but be placated."

It is true that we must render a rigorous account of all our sins to the divine judge. But who is it that will be our judge? "The Father . . . hath given all judgment to the Son." (John 5:22) Let us take heart; the eternal Father has committed the office of judging us to no other than our Redeemer. Therefore St. Paul encourages us saying: "Who is it that shall condemn us when Christ Jesus Who died . . . is pleading for us?" (Rom. 8:34) Who is the judge that would condemn us? It is that same Saviour Who, in order not to condemn us to eternal death, has condemned Himself and has died; and, not content with that, He continues, even today in heaven, to plead with His Father for our salvation. St. Thomas of Villanova writes: "Sinner, if you repent of your sins, what do you fear? How will He condemn you Who died so that He would not have to condemn you? How will He drive you away when you return to His feet, He Who came down from heaven to go in search of you even while you were running from Him!"

And if, on account of our weakness, we fear to fall in the attacks of that enemy whom we must continu-

ously fight, here, as the apostle warns us, is what we must do. ". . . laying aside every weight and sin, which surrounds us, let us run with patience to the fight proposed to us, looking on Jesus, the author and finisher of faith, Who, having joy set before Him, endured the cross, disregarding the shame. . . ." (Heb. 12:1-2) Then let us go forward, with courage, to the battle, with our eyes fixed on Jesus crucified, Who from the cross offers His aid, the victory and the crown!

IN THE past we have fallen because we stopped looking on the wounds and the ignominies suffered by our Saviour, and so we failed to call on Him for help. But for the future, if we remember how much He has suffered for our love, and how He is always prompt to help us if we have recourse to Him, surely we shall not be defeated by our enemies. Listen to big-hearted St. Theresa: "I can't understand your foolish fears when you say, 'Oh, Satan! Satan!' You could just as well say: 'Oh, God! God!' and make Satan tremble." On the other hand she says that if we do not place our entire confidence in God, all our own puny efforts will profit us little or nothing. "All that we do will help little, unless, abandoning all confidence in ourselves, we place all our confidence in God."

What two great mysteries of hope and of love we find in the passion of Jesus Christ and in the Sacrament of the Altar! Mysteries so great that, if

faith had not revealed them, who could ever have believed them? An omnipotent God, willing to make Himself man, to shed all His blood, and to die in agony on an ignominious tree! And why? To pay the price of our sins and to save us who have turned our backs on God! And then He was willing to give His very body, once sacrificed for us on the cross, to be our food, and thus to unite Himself entirely to us! O God, how these two mysteries should consume with love the hearts of all men! And what sinner, however dissolute he may be, could ever despair of pardon if he repents of the evil he has done, seeing a God so enamoured of men and so eager to do them good! Inspired by this thought St. Bonaventure said: "Courage, then! I will push on fearlessly with unshaken confidence that He will refuse me nothing necessary for salvation Who did and suffered so much precisely that I might be saved."

"Let us go therefore with confidence to the throne of grace, that we may obtain mercy and find grace in seasonable aid." (Heb. 4:16) This throne of grace is the cross where Jesus rests as on a throne to dispense grace and mercy to every one that has recourse to Him. But it is urgent that we have recourse to Him at once, while we can get the help we need to save our souls; otherwise the day may come when we shall no longer be able to find Him. Let us go then at once and throw our arms around the cross of Jesus Christ; and let us go with great confidence. No discouragement on account of

our miseries! In Jesus Christ crucified we shall find all riches, every grace. "In all things you are made rich in Him . . . so that nothing is wanting to you in any grace." (I Cor. 1:5-7) The merits of Jesus Christ have made us rich in all divine treasures and have made us capable of receiving every grace we desire.

SHARE ALIKE

It is easy enough to tell the poor to accept their poverty as God's will when you yourself have warm clothes and plenty of food and medical care and a roof over your head and no worry about the rent. But if you want them to believe you, try to share some of their poverty and see if you can accept it as God's will yourself!

Thomas Merton in Seeds of Contemplation

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SPIRITUAL ASPIRIN

Referring to what many call a spiritual revival as one of the signs of the times, Father John E. Burkhart, speaking to the students of the University of Southern California, gave as his judgment that much of the present religious upsurge was so much "spiritual aspirin." He said: "It doesn't cost much, doesn't do much, won't hurt much, and isn't worth much." Such aspirin tablet Christianity indeed isn't worth much. Patting ourselves on the back isn't going to get us into heaven.

Banner

BOOK REVIEWS

Thomas Tobin, C.S.S.R.

We recommend that books listed or reviewed in THE LIGUORIAN be purchased at your local bookstore. If you cannot obtain the book in that way, you may write to THE LIGUORIAN for further information.

The Trial of Jesus

Dr. Josef Blinzer

Isabel and Florence McHugh, translators

The legality of the trial of Jesus and the fixing of the responsibility for His death has long engaged the attention of scholars. As would only be expected, much heat has been generated by the controversy. Doctor Josef Blinzer, a profound Biblical student, presents a scholarly and clear account of the various opinions and then brings forward the proofs for his opinion. Contrary to a prevalent view, he holds that legally the trial was conducted according to the Jewish law and had no errors in the form. He also is of the opinion that the legal responsibility for the death sentence rested jointly with the Jewish leaders and Pilate.

This is an excellent, objective consideration of the facts in the case by a competent student. In no way will it fan the flames of anti-semitism. The scholarly apparatus is all relegated to footnotes so that the average reader can very easily follow the text. Highly recommended.

(Newman, \$4.75)

This Is Your Tomorrow and Today

Rev. M. Raymond, O.C.S.O.

The gifted and colorful Trappist, Father Raymond, has turned to his own family for material for his latest book. His younger brother was told that he was dying of lung cancer and had only a short time to live. Father Raymond resolved to show him that he should live not the sorrowful but the glorious mysteries of the rosary in the last days of his life on earth. This is the theme of a series of letters written to the dying brother and this theme is gradually reflected back in the letters written in response. An excellent book in the usual brilliant style and stimulating manner of Father Raymond.

(Bruce Publishing Co., \$3.95)

Pioneers for Christ

Doris Burton

Interesting and inspirational stories of great Catholic leaders. St. John of God, Blessed Marcellin Champagnat, Venerable Francis Libermann, Bishop Daniel Comboni, Theodore and Alphonse Ratisbonne, Cardinal Vaughan, Father Arnold Jansenn, Don Luigi Orione, Father Flanagan and Msgr. Cardijn.

(Academy Library Guild, \$2.95)

The Image Industries

William Lynch, S.J.

Father William Lynch of Georgetown University approaches the problem of movies and television not as a moralist but as a constructive theologian. He is not concerned with moral censorship, but with an examination of the **Image Industries** from the artistic and content aspect. He is appalled at the low level of the mass-produced media that is offered to the general public. The thesis is made that the great mass of movies and television programs degrade the nature of man by not showing him in his proper stature as an intelligent and loving being.

This is an unusual book of deep perception and constructive suggestions. All those engaged in offering or viewing films or television programs will profit by the calm and penetrating analysis of a great problem. Recommended to all.

(Sheed and Ward, \$3.50)

PAPER COVERS

This Is Catholicism

John Walsh, S.J.

Comprehensive explanation of the Catholic religion in question and answer form by a professor of theology.

(Image Books, \$1.25)

Orthodoxy

G. K. Chesterton

Chesterton's stirring defense of the faith, long before he entered the Church. A classic.

(Image Books, \$.75)

Medieval Essays

Christopher Dawson

Selected essays by the English historian now lecturing at Harvard.

(Image Books, \$.95)

The Pillar of Fire

Karl Stern

A Jewish psychiatrist narrates his journey to the church.

(Image Books, \$.85)

This Is the Mass

Henri Daniel-Rops

Fulton J. Sheen

Yousuf Karsh

Picture story of the Mass. Text by Daniel-Rops of the French Academy; pictures posed by Bishop Sheen; photographs by Karsh. Excellent.

(Image Books, \$.95)

Vessel of Clay

Leo Trese

Reflections by a priest on a typical day in his life.

(Image Books, \$.65)

The Long Loneliness

Dorothy Day

Autobiography of the remarkable woman who entered the Church and became a tireless worker among Christ's poor.

(Image Books, \$.85)

Saints for Sinners

Alban Goodier, S.J.

Nine saints who attained sanctity the hard way.

(Image Books, \$.65)

With Mary in Mind

Howard Rafferty, O.Carm.

A guide to mental prayer especially for Carmelite tertiaries.

(Carmelite Third Order Press, \$1.50)

A Catholic Catechism

Rev. Gerard S. Sloyan of the Catholic University has adapted for American usage the catechism drawn up by the order of the German hierarchy. New paper covered edition.

(Herder and Herder, \$1.25)

Christian Belgium

The well-known Schwann travel guide with text and illustrations.

(Helicon Press, \$1.50)

Pilgrim Aflame

Sister Mary Eugenia Tremblay, O.S.M.

Novelized life of St. Peregrine, the patroness of cancer victims.

(Graphic House, \$.85)

BEST SELLERS

A Moral Evaluation of Current Books, Published at the University of Scranton, Pa.

MOST POPULAR

(Not necessarily approved. Roman numeral indicates a moral rating according to categories used in general list.)

Exodus (IIb)—*Uris*

The Ugly American (I)—*Lederer & Burdick*

Doctor Zhivago (IIa)—*Pasternak*

Dear and Glorious Physician (IIa)—*Caldwell*

Celia Garth (I)—*Bristow*

Nine Coaches Waiting (I)—*Stewart*

Mrs. 'Arris Goes to Paris (I)—*Gallico*

Lolita (IV)—*Nabokov*

The Light Infantry Ball (I)—*Basso*

California Street (IIb)—*Busch*

The Young Titan (IIb)—*Mason*

The Lion (IIa)—*Kessel*

In the Wrong Rain (IV)—*Kirsch*

The Chinese Box (I)—*Eyre*

I. Suitable for general reading:

Cautionary Verses—*Belloc*

Collected Poems—*Betjeman*

The Exploits of Tommy Hambledon—*Coles*

Appointment in Tibet—*Murray*

Kings, Lords and Commons—*O'Connor*

The Family Quarrel—*Thane*

Moments in Ostia—*Sister M. Therese*

Old Sinners Never Die—*Davis*

The Clouded Fountain—*Huston*

Poems of St. John of the Cross—*Nims*

Fire at Sea—*Gallaher*

Maya—*Gallenkamp*

Chant of the Hawk—*Harris*

But With the Dawn, Rejoicing—*Kelly*

Steps in Time—*Astaire*

The White Desert—*Barber*

Celia Garth—*Bristow*

1914—*Cameron*

The Franciscan Book of Saints—*Habig*

Day Before Yesterday—*Roosevelt*

II. Suitable only for adults:

A. Because of advanced style and contents:

Nephew to the Emperor—*Brenner*

Scandal at High Chimneys—*Carr*

Union Street—*Causley*

Slack Tide—*Coxe*

Love and Death—*Fisher*

New World in the Tropics—*Freyre*

The Frozen Revolution—*Gibney*

The Piper and the Bard—*Gleckner*

The Sapphire Conference—*Graaf*

The Country of a Thousand Years of Peace—*Merrill*

Daily Life in the Times of Homer—*Mireaux*

The Night of the Hammer—*O'Gorman*

Hard Hearts Are for Cabbages—*Putnam*

Summer Knowledge—*Schwartz*

The Short Cases of Inspector

Maigret—*Simenon*

Lorena—*Slaughter*

And Another Thing—*Smith*

Heart's Needle—*Snodgrass*

Never Need an Enemy—*Stein*

The Thirteenth Apostle—*Vale*

Academic Procession—*Wriston*

Mythologies—*Yeats*

Dear Friends and Darling Romans—*Chamberlin*

Shadow in the Glen—*Cullen*

Anatomy of a Moral—*Djilas*

The Daughters of Necessity—
Feibleman

For 2c Plain—*Golden*

Seek the Fair Land—*Macken*

Harp Into Battle—*Maiden*

Image of America—*Bruckberger*

The Case of the Running Man—
Bush

When You Think of Me—*Caldwell*

Best Detective Stories of the Year—
Cooke

The Church in the Dark Ages—
Daniel-Rops

Japan—*Kidder*

A Tigress in the Village—
Swinnerton

The Bridge on the Drina—*Andric*
Congress and the American Tradition
—*Burnham*

The Poison Tree—*Clemons*

Dead of Winter—*Cornish*

The Great Impostor—*Crichton*

Born of the Sun—*Culp*

Death Is an Artist—*Gardiner*

The Case of the Mythical Monkeys
—*Gardner*

The Watcher—*Hitchens*

The Lion—*Kessel*

The Clock with Four Hands—*Leasor*

Five Families—*Lewis*

The Last Escape—*Lorac*

Richard Nixon—*Mazo*

Who Live in Shadow—*Murtagh &
Harris*

American Catholic Crossroads—
Ong

Lenin and the World Revolution—
Page

Sarajevo—*Remak*

*B. Because of immoral incidents which
do not, however, invalidate
the book as a whole:*

A Sour Apple Tree—*Blackburn*

Knock Three-One-Two—*Brown*

Just Murder, Darling—*Brussel*

Advise and Consent—*Drury*

The Golden Youth of Lee Prince—
Goodman

The Men from the Bush—*Hardy*

The Endless Colonnade—*Harling*

The Mob's Man—*Horan*

Confetti for Gino—*Madalena*

Let Me Be Awake—*Mitchner*

The Sumatra—*Moore*

The Woman in the Back Seat—
Steen

The Art of Llewellyn Jones—*Bonner*

Mi Amigo—*Burnett*

La Belle—*Coker*

The Bottletop Affair—*Cotler*

Ode to a Young Love—*Davidson*

The Tents of Wickedness—*De Vries*

Wake Up, Stupid—*Harris*

The Pagan King—*Marshall*

Waiting for Love—*Murray*

Run for Cover—*Welcome*

Man Running—*West*

Taos—*Blacker*

California Street—*Busch*

Olimpia—*Cole*

Praise a Fine Day—*De Lima*

The Zulu and the Zeide—*Jacobson*

Sons of the Fathers—*Kramer*

Murder is My Shadow—*Nash*

The Chains of Love—*Oldenbourg*

Lion at My Heart—*Petrakis*

III. Permissible for the discriminat- ing adult:

The New Golden Bough—*Frazer &
Gaster*

The Crossroads—*MacDonald*

Kitty, I Hardly Knew You—
McSorley

The Rock—*Tute*

Blow Up a Storm—*Kanin*

Silver Fruit—*Campbell*

IV. Not recommended to any reader:

Lady Chatterley's Lover—*Lawrence*

The Empire City—*Goodman*

The Beach Bums—*Owen*

LUCID \ / INTERVALS

A man appeared at the box office of a movie theatre and bought two tickets. A few minutes later he returned and bought two more.

When, after a short interval, he appeared a third time and offered to pay for two more, the girl opened the little door in the glass and spoke up. "Aren't you the gentleman who just bought two tickets and two others just a little while back?" she asked, puzzled.

"Yes," the man replied plaintively, "but there's some fool inside who keeps tearing them up."



Doctor: "Why did you have BIK 58900 tattooed on your back?"

Patient: "That's not exactly tattooed—that's where the wife ran into me while I was opening the garage doors."

After receiving \$2000 for the loss of her jewelry, a dear old lady wrote her insurance company that it had been found in a cupboard.

"I didn't think it would be fair to keep both the jewels and the money," she added, "so I thought you would be pleased to know that I have sent the \$2000 to the Red Cross."

Father: "The man who gets my daughter will get a prize."

Suitor: "May I see it, please?"

Girl in restaurant as boyfriend studies the check:

"You look ill. Is it something I ate?"



Missionary: "Why do you look at me so intently?"

Cannibal: "I'm the food inspector."

A young mother paying a visit to a doctor friend and his wife made no attempt to restrain her five-year-old son, who was ransacking an adjoining room. But, finally, an extra loud clatter of bottles did prompt her to say: "I hope, doctor, you don't mind Brian being in there."

"No," said the doctor calmly. "He'll be quiet in a moment when he gets to the poisons."

A man went to his lawyer about a bad deal he had received from a land owner.

"I bought this land in good faith, only to find it's practically all marsh land," he complained.

"Sorry, old man," said the lawyer. "There's absolutely nothing you can do. I'm afraid you've been left holding the bog."

Irish Digest

FILE 13

Most people don't mind suffering in silence, if they are sure everybody knows they are doing it.

Sign on back of truck: Please don't hug me; I'm going steady.

If you think politics is easy, try straddling the fence while keeping one ear to the ground.

ON "MINDING ONE'S BUSINESS"

An object of almost universal dislike is the person who cannot "mind his own business." Like all commonly used expressions, however, this one needs distinction and explanations. There is such a thing as "minding one's own business" to excess, that is, to the exclusion of sympathy, charity, helpfulness toward others, and to the end that one leads a perfectly selfish and egotistic existence.

One who does not "mind his own business" in the reprehensible sense is one who thrusts himself into the personal affairs of others without being asked and without the motive or the means of exercising true charity. He is the "meddler," who tries to interfere in other people's private transactions and human relationships. He is the "snooper," everlastingly putting people through third degrees, trying to find out the intimate secrets of their lives. He is the self-appointed adviser to others on every conceivable subject, from the problems of marriage to those concerned with business and finance. He will give uncalled for legal advice, medical advice, spiritual advice, even though it be contrary to that given by lawyer, doctor or priest. Some of the worst examples are those who snoop their way into the homes of married people to tell them how "not to have so many children," or those who step between friends with "catty," "gossipy," calumnious revelations.

A truly noble character recognizes where charity, sympathy and helpfulness end, and meddling, snooping and interfering in the affairs of others begin. Such a one will be able to answer in the negative all the following questions:

1. Do I find myself under the influence of an insatiable curiosity about the private affairs of others, so that I frequently ask imprudent direct questions, or try to find out things about others in an indirect way?
2. Do I have a strong tendency toward giving advice to others, asked or unasked, even though they are under the direction of capable professional persons?
3. Do I find that people avoid me when they are in trouble, or try to evade letting me know anything about themselves, which is a sign that they do not trust me with their secrets?
4. Have I been responsible for ill-feelings, animosities, quarrels among friends and relatives, by telling secret and personal things from one to another?

(This is a chapter from the booklet, **HOW TO GET ALONG WITH ANYBODY**. A copy of the booklet may be obtained by sending twenty-five cents to **LIGUORIAN PAMPHLETS**, Liguori, Missouri. Write to the same address for a complete list of our pamphlets.)

Many readers of *The Liguorian* have written to us somewhat as follows:

I was introduced to The Liguorian when a subscription was given to me by a friend at Christmas. It has meant so much to me that I am now sending gifts for others, that the enlightenment and inspiration I have received from it may be spread among my friends.

The Liguorian is thus a Christmas present that makes friends more dear. They do not forget the one who gave it, and many of them are inspired by the gift to give it to others. If you read *The Liguorian* with pleasure yourself, spread the pleasure by giving it to one or more of your friends for the coming feast of Christmas.

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